ΕΦΗΜΕΡΙΣ.

OR, A

DIARY

{ASTRONOMICAL,
ASTROLOGICAL,
METEOROLOGICAL,}

For the Year of our Lord, 1693.

Being the First after
Biſſextile, or *LEAP-YEAR.*

Accompany'd with

I. The PLANETS Motions and Aſpects, Eclipſes, riſing and ſetting of the SUN and MOON: The TERMS, and their Returns; the PLANETARY-HOUR, *&c.*

II. The SUNS entring the Four CARDINAL POINTS, and ſome Obſervations thereon.

III. Something touching the EXCELLENCY and UTILITY of ASTROLOGY, with an Anſwer to ſome POPULAR OBJECTIONS commonly urg'd againſt it.

By *JOHN GADBURY*
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Multi multa ſciunt, ſed nemo Omnia.

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TO THE
Impartial Readers.

HAving of late met with many and great *Revilings*, and much ill uſage from ſome Puny *Aſtrologaſters*, ſuch as reap advantage by my *Labours*, I had thoughts of forbearing my *Annual Book*, as having little Reaſon to lend thoſe *Eyes*, whoſe endeavours it is to ſtrike me *blind*. To an Ingenuous mind 'tis a *Torment* worſe than the want of *Money*, to be affronted by ſuch to whom we are *Benefactors*. But ſo it is, as if ♃ were in detriment, and oppoſed by ♄, as well in the *Microcoſme*, as *Macrocoſme*, I find that ſuch as ſuck *Honey* and *Gain* from my *Writings*, have certainly been at the *Parnaſſian* Warehouſe, and purchaſed *Spectacles* that preſerve the *Sight* only of worthleſs men, which when once placed on their *Noſes*, they preſently practice *Ingratitude*. But I have ſome Honourable, and more Worthy, *Friends*, to ſerve in this way; and 'tis for their ſakes I have not yet put an *huc uſq;* to this my *Diary*.

Moſt men go to one *Church* or other, becauſe they'd be thought *Godly*; where in charity we ſhould imagine they might learn *their Duty towards God and their Neighbour*. But alas! for all their outſide and *Phariſaical* Devotion, we find them *Chriſtians* only in *ſhew*, and plain *Infidels* in *ſubſtance*. *Saints* in their words, *Scythians* in their dealings. Albeit their ſcurrilous unchriſtian methods ſhall not make me out of love with Chriſtianity, or ſtop my well-meant endeavours for the *ſervice* of *Uraniah*. And therefore it is, that now I have attempted to declare ſomewhat of the Excellency and Utility of *Aſtrology*. An Argument of emolument to the ſmattering *Tyro's*, who are apt to talk loudly of the *Stars*, and yet have little acquaintance with them. Such, as would be thought *Pilots*, and able to foretel the greateſt Accidents, when in *fact* they cannot guide a *Plow*, or give a juſt account of the *Almanack Anatomy*. Now to ſuch, I recommend Modeſty and Good-Manners, with ſome few Grains of that Cardinal Vertue, *Humility*: Then may they reap profit by this my *Aſtrological Lecture*; and by degrees, of *Pupils* become *Præceptors*. But if they will be guilty of *Icarian* ſoaring, and attempt to fly without Wings, I cannot pity them if they unhappily break their *Necks* by precipitancy.

To

To proceed: For my explanation of ſome of the *Saints Days*, I may, it's poſſible, again be term'd a **Bigotted Raſcal**, as a certain *ſcurrilous, foul-mouth'd Fellow*, the laſt Year array'd me: Howbeit that ſervice and pains being of *Uſe* to ſundry Perſons, whoſe Glory 'tis to be accounted *Chriſtians*, and vouchſafe with pleaſure to read my *Almanacks*; I have for their ſakes done it, that thereby may the better be underſtood, why ſuch *Names* do accompany our *Chriſtian Calendar*. And if ſo to do, be to be guilty of **Bigottiſm**, I doubt not but our Atheiſtical *Opponents*, will ere long, make us **Bigots** for being *Chriſtians*, and for worſhipping *Jeſus Chriſt*.

I have been alſo tempted to take notice of another *Invidious Wight*, who hath been fooliſhly buſie (to ſay no worſe) in pretending to declare my *Original*, *Education*, *Parentage*, and place of *Birth*, *&c.* (all which are well known to his betters) wherein he hath proved himſelf a falſe **Antiquary** and fraudulent **Hiſtorian**. But wanting room in this place to account with him for this his *officious favour*, I only let the World know, that this my unknown Friend *ANTHONY*, hath been alſo as *bold* and *daring* with the *Honours* and *Names* of ſeveral *Noblemen*, *Gentry*, *Clergy*, and others, far above my Line and Level; not ſo much as ſparing poor Mrs. *THEODOSIA ALLEIN!* as if he were veſted with the privilege of a *Tot-Quot*, and had power to *traduce* and *calumniate* whom he pleaſes. An *Antiquary* certainly ſent from *Hell*, or a *Racket-Court*, that dares *Bandy* thus againſt Perſons of both Sexes, that never did him wrong. Nay, *one* that (like UNGRATEFUL *JACK PARTRIDGE*) muſt be *buffeting* his *Benefactors* too, thereby to demonſtrate his *Integrity* and *Morality*. But of theſe men and things more ſhall be ſaid elſewhere. I treſpaſs too much upon my *Impartial Readers* Patience, which yet I *hope* they will *Pardon*, upon my aſſuring them, —I cannot find it writ in *my Stars*, that I am born to bear the *burthen* of every *Buffoons* Pen; and hope ere long to be fully rid of all their **Dirt** together; Interim, I remain,

GENTLEMEN,

Brick-Court, by the *Deans-Yard*, *Weſtminſter*.

Yours, and Uraniahs humble Servant,

JOHN GADBURY.

Of the Four SEASONS this Year, 1693.

The SPRING inchoates ♈, *March* 9. 6 h. 42′. P.M. ☉ 10 d. culminates; and ♎ 8. rises in the *East*. All the Angles are movable 'Tis an odd figure. Men need not fear surfeiting on any thing now, except Mutability. If ever Fortune proved a Jilt, or play'd the slippery Housewife, she is like to do it now. *Post est occasio calva.*

SUMMER begins on ♄ *June* 10 d. 8. h. 48′ P. M. ♏ 14. culminates, and ♍ 8. ascends, ☿ in the 7th afflicts our Enemies; and ☽ Lady thereof is in □ ♂, and both of them emit angry Rays to the M. C. intimating it dangerous for private men to be too busie with *Beans* (*i. e.*) with things above them. The Lord of the Horoscope is in the 12th Angle. If the *Brenoralts* of the World will be plotting mischief, let them pay for it.

AUTUMN commences on ♂ *September* the 12 d. 1 h. 5′, P.M. ♎ 17. culminates, and Spica ♍ and ☿ posited therein. ♐ Horoscopates, and envious ♄ in it, and ♃ Lord thereof, is with ☿ in the 8th in Cardinal □ of ☿. The Scheme carries Honour and Grandeur in it, as to Emperors, Kings, Princes, *&c.* But as to the vulgar sort, it betokens a melancholly and sickly Season, with a scarcity of things necessary. *Quod Deus divertat.*

WINTER initiates on ☉ *December* 10 d. about 13 h. P. M. The figure is somewhat semblable to that of the Spring Quarter, and not much more to be commended. And thus much shall serve for the Quarterly Ingresses, 1693.

Of the Eclipses which happen this Year, 1693.

Argol will allow us but two Eclipses in this year. But the *Brittish* Tables, which I prefer for being as near to Truth as any, afford us 3 at the least, if not 4. And they will thus in order happen.

I. On *Jan.* 12. near our 4 in the morning, ☽ will be Eclipsed in *Leo* 3 d. 3′ with *Dragons Tail*, and the *Asselli*: 'twill be total and visible, and 19 digits of 24 of the Moons Body will be obscured from our sight. The ☽ is Eclipsed in *Domo Solis*. The common People, in time, will believe Duty a due Debt to their Soveraigns, and willingly pay it too.

II. On *June* 23. the *Sun* will suffer a small Eclipse in 12 d. *Cancer*, but it will not be above half a digit, very inconsiderable. The xx years *Ephemerides* in this Eclipse is mistaken. In numbers it is easie to err. And *Bernardus non vidit omnia.*

III. On *July* 7. near our 10 in the morning, the ☽ will suffer a *Deliquium* in 25 d. *Capricorn*. To such as inhabit the Southern parts, and are nearly Antipodal to us, this will be a very great and visible Eclipse.

IV. The Last will be a Solar Eclipse on *December* 16. in 6 d. *Capricorn*, about our Midnight, and therefore inconspicuous to us; but to the Southern parts of the World 'twill be a great defect; the Moons Latitude being South. It is requisite that our *Antipodes* should share in the Wonders of Gods Creation, as well as our selves. His Power and Mercy both are unconfinable.

Of the great ☌ of ♄ and ♃ in ♊ and ♐.

The last Opposition of *Saturn* and *Jupiter*, made from *Gemini* and *Sagittary*, will happen on *April* 22. The Aspect is eminent, and betokens great and stupendious effects. The two former have played their parts, and this will not be behind hand. I have not room to tell what it portends.

A Perpetual TABLE of Break of Day, Twilight, Sun-rise, Sun-set, Length of Day and Night, &c. in the Latitude of *Lond.*

Months.	Days	break of D.	Twi-light.	Sun rise.	Sun set.	Leng. Day.	Leng. Night	Pl. H. by D.	Pl. H. by N.
		H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.
January	1	5 54	6 6	8 2	3 58	7 56	16 4	0 40	1 20
	11	5 42	6 18	7 49	4 11	8 22	15 38	0 42	1 18
	21	5 35	6 25	7 34	4 26	8 52	15 8	0 44	1 16
February	1	5 17	6 43	7 17	4 43	9 26	14 34	0 47	1 13
	11	5 0	7 0	6 59	5 1	10 2	13 58	0 50	1 10
	21	4 45	7 15	6 42	5 18	10 36	13 24	0 54	1 6
March	1	4 20	7 40	6 23	5 37	11 14	12 46	0 56	1 4
	11	3 59	8 1	6 0	5 [illegible]	12 0	12 0	1 0	1 0
	21	3 34	8 22	5 42	6 18	12 36	11 24	1 3	0 57
April	1	3 5	8 55	5 20	6 40	13 20	10 40	1 7	0 53
	11	2 38	9 22	4 58	7 2	14 4	9 56	1 10	0 50
	21	2 2	9 58	4 40	7 20	14 40	9 20	1 13	0 47
May	1	1 30	10 30	4 22	7 38	15 16	8 44	1 16	0 44
	11	0 30	11 30	4 4	7 56	15 42	8 18	1 18	0 42
	21	All	No	3 55	8 5	16 10	7 50	1 20	0 40
June	1	day,	night	3 57	8 3	16 20	7 40	1 21	0 39
	11	and	but	3 58	8 2	16 26	7 34	1 21	0 39
	21	no	Twi-	3 50	8 10	16 20	7 40	1 22	0 38
July	1	night	light.	3 57	8 3	16 6	7 54	1 20	0 40
	11	0 42	11 18	4 9	7 51	15 42	8 18	1 18	0 42
	21	1 22	10 38	4 21	7 39	15 18	8 42	1 16	0 44
Auguſt	1	2 00	10 00	4 39	7 21	14 42	9 18	1 14	0 46
	11	2 21	9 39	4 58	7 2	14 4	9 56	1 10	0 50
	21	3 0	9 0	5 16	6 44	13 28	10 32	1 7	0 53
Septemb.	1	3 30	8 30	5 35	6 25	12 46	11 14	1 3	0 57
	11	3 59	8 1	5 58	6 2	12 0	12 00	1 0	1 0
	21	4 19	7 41	6 16	5 44	11 28	12 32	0 57	1 3
October	1	4 48	7 12	6 36	5 24	10 48	13 12	0 54	1 6
	11	5 0	7 0	6 56	5 4	10 8	13 52	0 50	1 10
	21	5 18	6 42	7 15	4 45	9 30	14 30	0 47	1 13
Novemb.	1	5 37	6 23	7 34	4 26	8 52	15 8	0 44	1 16
	11	5 45	6 15	7 49	4 11	8 22	15 38	0 42	1 18
	21	5 54	5 68	1 3	59	7 58	16 2	0 40	1 20
Decemb.	1	5 57	5 38	10 3	50	7 40	16 20	0 38	1 21
	11	6 0	5 0 8	13 3	47	7 34	16 26	0 38	1 22
	21	5 58	6 2 8	8 3	52	7 44	16 16	0 37	1 23

A Domifying Table ſerving the Latitude of *London*, for the firſt ſix Signs.

☉ in Aries.

Time from Noon	10 ♈	11 ♉	12 ♊	Aſcend. ♋	2 ♌	3 ♍
H. M.	D.	D.	D.	D. M.	D.	D.
0 0	0	13	28	26 40	16	4
0 11	3	16	♋	28 22	18	7
0 22	6	20	30	♌ 4	20	9
0 33	9	23	62	35	22	11
0 44	12	26	84	38	24	14
0 55	15	29	115	36	26	16
1 6	18	♊	138	35	28	19
1 18	21	5	15	10 34	♍	21
1 29	24	8	17	12 34	2	23
1 40	27	11	20	14 32	4	26
1 52	30	14	22	16 31	6	28

♉ ☉ in ♉.

2 3	3	17	24	18 31	8	♎	
2 15	6	20	26	20 32	11	3	
2 27	9	23	29	22 35	13	6	
2 38	12	26	♌	24 38	15	8	
2 50	15	29	3	26 42	17	11	
3 2	18	♋	5	28 47	19	13	
3 14	21	4	7	0 ♍ 55	22	16	
3 26	24	7	10	3 2	24	18	
3 39	27	9	12	5 12	26	21	
3 51	30	12	14	7 22	28	24	

♊ ☉ in ♊.

4 4	3	15	17	9 3	♎	26	
4 16	6	18	19	11 47	3	♏	
4 29	9	20	21	14 1	5	2	
4 42	12	23	24	16 16	8	4	
4 55	15	26	26	18 32	10	7	
5 8	18	28	28	20 49	13	10	
5 21	21	♌	♍	23 6	15	12	
5 34	24	4	3	25 25	17	13	
5 47	27	7	5	27 41	20	18	
5 0	30	9	8	30 0	23	21	

☉ in Cancer.

Time from Noon	10 ♉	11 ♌	12 ♍	Aſcend. ♎	2 ♏	3 ♐
H. m.	D	D.	D.	d. m.	D.	D.
6 0	0	9	8	0 0	22	21
6 13	3	12	10	2 19	25	23
6 26	6	15	13	4 37	27	26
6 39	9	17	15	6 55	♐	♑
6 52	12	20	17	9 12	2	2
7 5	15	23	20	11 28	4	4
7 18	18	26	22	13 45	6	7
7 31	21	28	25	15 59	9	10
7 44	24	♍	27	18 14	11	12
7 56	27	4	♎	20 26	13	15
8 9	30	6	2	22 38	16	18

♌ ☉ in ♌.

8 21	3	9	4	24 48	18	21	
8 34	6	12	6	26 58	20	23	
8 46	9	14	8	29 1	23	26	
8 58	12	17	11	1 ♐ 13	24	29	
9 10	15	19	13	3 18	27	♒	
9 22	18	22	15	5 21	29	4	
9 34	21	24	17	7 26	♑	7	
9 45	24	27	19	9 28	3	10	
9 57	27	♎	22	11 29	6	13	
10 8	30	2	24	13 30	8	16	

♍ ☉ in ♍.

10 20	3	4	26	15 25	10	18	
10 31	6	7	28	17 28	13	21	
10 42	9	♍	19	27	15	24	
10 54	12	11	2	21 26	17	28	
11 5	15	14	4	23 24	19	♓	
11 16	18	16	6	25 23	22	4	
11 27	21	19	8	27 22	24	7	
11 38	24	21	10	29 20	27	12	
11 49	27	23	12	1 ♑ 19	♒	15	
12 0	30	26	14	2 19	2	18	

A Domifying Table ſerving the Latitude of *London*, for the laſt ſix Signs.

☉ in Libra.

Time from Noon.	10 ♎	11 ♏	12 ♐	Aſcend. ♑		2 ♒	3 ♓
H. M.	D	D	D	D.	M.	D	D
12 0	0	26	14	3	19	2	18
12 11	3	28	16	5	20	4	21
12 22	6	♏	18	7	2	7	25
12 33	9	3	20	9	28	10	♈
12 44	12	5	22	11	35	12	2
12 55	15	7	24	13	43	15	6
13 6	18	9	26	15	54	19	10
13 18	21	12	28	18	8	22	14
13 29	24	14	♑	20	26	25	18
13 40	27	17	3	22	49	♒	23
13 52	30	19	5	25	15	3	27

♏ ☉ in ♏.

14 3	3	21	7	27	47	7	♉
14 15	6	24	9	0	♍	24	11	5
14 26	9	26	12	3		10	16	10
14 38	12	29	14	6		1	21	14
14 50	15	♑	16	9		2	26	19
15 2	18	4	19	12	14	♋		23
15 14	21	6	21	15	37	7		27
15 26	24	9	24	19	11	13	♌	
15 39	27	11	27	23	3	19		4
15 51	30	14	20	27	10	25		9

♑ ☉ in ♑.

16 4	3	17	♍	1	♒	37	♉	14
16 16	6	19	5	6		27	9	18
16 39	9	22	9	11		40	15	22
16 42	12	25	12	17		16	21	25
16 55	15	28	15	23		20	27	♊
17 8	18	♍	19	0	♈	0	♌	3
17 21	21	4	23	7		0	9	6
17 34	24	7	27	14		23	14	10
17 47	27	10	♒	22		5	19	13
18 0	30	13	6	30		0	24	17

☉ in Capricorne.

Time from Noon	10 ♍	11 ♍	12 ♒	Aſcend. ♉		2 ♌	3 ♊
H. M.	D	D	D	D.	M.	D	D
18 0	0	13	6	0	♉ 0	24	17
18 13	3	17	10	7	55	♊	20
18 26	6	20	16	15	37	3	23
18 39	9	24	21	23	0	7	26
18 52	12	27	27	0	♌ 0	11	♋
19 5	15	♒	♓	6	33	15	2
19 18	18	4	♈	12	42	18	5
19 31	21	8	15	18	20	21	8
19 44	24	12	22	23	33	25	11
19 56	27	16	♉	28	22	28	13
20 9	30	20	5	2	♊ 50	♋	16

♒ ☉ in ♒.

20 21	3	24	11	6	58	3	♍
20 34	6	♓	17	10	49	6	21
20 46	9	3	23	14	14	9	24
20 58	12	7	♉	17	46	11	26
21 10	15	11	4	20	58	14	29
21 22	18	16	9	23	59	16	♎
21 34	21	20	14	26	51	18	4
21 45	24	24	19	29	36	21	6
21 50	27	♈	23	2	♋ 14	23	9
22 8	30	2	27	1	45	25	11

♓ ☉ in ♓

22 20	3	7	♊	7	12	27	13
22 31	6	12	5	9	35	♌	16
22 40	9	16	8	11	52	2	18
22 54	12	20	11	14	7	4	21
23 5	15	24	15	16	17	6	23
23 16	18	28	18	18	26	8	25
23 27	21	♉	20	20	33	10	27
23 38	24	5	23	22	37	12	♍
23 49	27	9	26	24	39	14	
24 0	30	13	28	26	42	16	

A moist and gentle *Air* begins the *Year*:
Chronus and *Venus Quadrate* draweth near.
And early, on the *Twelfth-day*, the pale *Moon*
Doth render up her *Glory* to the *Sun*:
Who her *salutes*, in token of his *Love*.
And *both*, as pleased, relate * the News to *Jove*.

* *After the Eclipse both ☉ and ☽ hasten to a △ ♆.*

M. D.	W. D.	Saints Days &c.	☉ ♒ d. m.	♄ ♐	♃ ♍	♂ ♏	♀ ♐	☿ ♒	☽ ♓ Deg.	☽ Rise and set	Mutual Aspects, &c.
☉ 1	♃	Circumc. Do	22 11	17	11	8	12	10	19 ♓	10 S 2	Cold, mist.
2	♄	Oct. S. Stev.	23 12	18	11	9	13	10	1 ♈	11 11	frosty, mist,
3	♅	Oct. S. John	24 13	18	11	10	15	10	13	Mane.	inclined
4	♆	Oct. S. Inno.	25 14	18	11	10	16	℞	25	0 19	☿ *stat ad* ℞
5	♇	Edward, Con.	26 15	18	11	11	17	10	7 ♉	1 27	to Snow,
6	♈	Epiphany.	27 17	18	11	12	18	10	19	2 37	☌ ♄ ☿, &
7	♉	Julianus.	28 18	18	11	13	19	10	1 ♊	3 48	blustring
☉ 8	♊	1 p. Epiph.	29 19	18	10	13	21	9	14	5 0	Winds
9	♋	Adrianus,	♒ 20	18	10	14	22	8	27	5 57	stirring.
10	♌	Paul. Erem.	1 21	18	10	15	23	7	10 ♋	6 44	Fair again.
11	♍	Hyginus, M.	2 22	18	10	16	24	6	24	17 19	☽ *cum* ♍.
12	♎	Satyrius.	3 23	19	10	16	25	5	8 ♌	☽ Rise	☽ Ecl. vis
13	♏	Hillary, B.	4 24	19	10	17	27	4	22	6 A 24	☌ ☉ ☿.
14	♐	Fœlix, P. M.	5 25	19	10	18	28	2	6 ♍	7 50	☽ *Perig.*
☉ 15	♑	2 p. Epiph.	6 26	19	10	19	29	1	21	9 16	Windy and
16	♒	Marcell. P.M.	7 27	19	10	19	♍	♍	5 ♎	10 41	dropping.
17	♓	Anthony, Ab.	8 28	19	10	20	1	29	19	Mane.	Frosty,
18	♈	Prisca, V. M.	9 29	19	10	21	3	28	3 ♏	0 4	pleasant
19	♉	Pontianus.	10 30	19	10	22	4	27	17	1 26	△ ☉ ♆.
20	♊	Fab. & Seb. M.	11 31	19	10	23	5	26	1 ♐	2 47	weather.
21	♋	Agnes, Appa.	12 32	19	10	23	6	26	15	4 4	Changed
☉ 22	♌	2 p. Epiph.	13 33	19	10	24	8	25	28	5 7	to winds
23	♍	Term begin	14 34	20	D.	25	9	25	12 ♍	5 53	☌ ♂ ☿.
24	♎	Fast.	15 35	20	10	26	10	25	25	5 33	☽ *cum* ♋.
25	♏	Conv. S. Paul	16 36	20	10	26	11	D	8 ♒	6 54	Rain and
26	♐	Polycarp. B.	17 37	20	10	27	12	25	21	☽ Set	cold Air.
27	♑	Chrisostom. B	18 38	20	10	28	14	25	3 ♓	5 A 30	☽ *Apog.*
28	♒	Carol. Magn.	19 38	20	10	29	15	25	15	7 40	✶ ☉ ♄.
☉ 29	♓	4 p. Epiph.	20 39	20	10	29	16	26	27	8 49	with misty,
30	♃	K. Charles, M.	21 40	20	10	♒	17	26	9 ♈	9 58	heavy,
31	♄	Nolascus, Co.	22 41	20	10	1	18	27	21	11 8	thick Sky.

January, 1693.

D.	♌ ♒
1	2
6	2
11	2
16	1
21	1
26	1

☽ First Quarter, 4 day, at 1 Afternoon.
🌕 Full Moon, 12 day, at 3 Morning.
☾ Last Quarter, 18 day, at 11 at Night.
● New Moon, 26 day, at 6 Morning.

English Account.	Roman Account.	Lunar Aspects. ☉	♄	♃	♂	♀	☿
☉	♒	✱	□			□	
2	12	6		✱	□		✱
3	13		△	20	16	△	18
4	14	□	8			3	
5	15	1			△		□
6	16	△			5		7
7	17	18		☌			△
☉	♒		☍	18		☍	16
9	19		9			14	
10	20				☍		
11	21	☍			9		☍
12	22	16	△	✱			18
13	23		17	5		△	or
14	24		□	□	△	8	
☉	♒		20	7	20	□	△
16	26	∠		△		14	16
17	27	4	✱	9	□	✱	□
18	28	□	0		2	23	16
19	29	11			✱		✱
20	30	✱		☍	8		16
21	31	20	☌	16			
☉	Febrin		9			☌	
23						18	
24					☌		
25	4	☌	✱	△	2		c
26	5	18	23	5			
27	6			□		✱	
28	7		□	14		23	✱
☉	♒		9		✱		20
30	9		△	✱	4	□	
31	10	✱	22	2	□	18	□

Observations.

Of Edward King and Confessor.

On the 5th day of *January*, that Good King EDWARD the CONFESSOR, is Annually remembred. He was a very PIOUS PRINCE, and performed many worthy Acts, as his History evinceth. It was this Excellent Monarch (having no Issue of his own Body to succeed him) That made *WILLIAM* the *NORMAN* DUKE (afterward Sirnamed the CONQUEROR) the HEIR to his Crown and Kingdoms. Nor was that Valiant and Warlike PRINCE Illegitimate; as some Envious Republican Pens have rendered him. For all the Learned know, BASTARDS have no kindred. But *WILLIAM* the CONQUEROR was Nephew to the CONFESSOR. His Sirname was *BASTARDUS*, which seemed to Countenance the Scandal. And there yer is, or lately was, a Good Family of that Name in *Lincolnshire*. And I remember once to have been shewn a Writ in the CONQUERORS NAME, which runs thus. — *Ego Gulielmus Bastardus, &c.* And Princes are never wont to Libel themselves.

It was this Vertuous CONFESSOR that obtained from God the Gift of HEALING the EVIL. It was he that granted sundry eminent Privileges to the Abby of St. *Peter* *WESTMINSTER*, and gave the (then) Possessors thereof a CHARTER for ever; with his CURSE annexed upon the Breakers thereof. See my *Ephemeris*, 1689.

K. *CHARLES* I. MURTHERED, on *January* 30. 1648.

Oh! Dismal Act to Remember.

Our King Confin'd, and Murther'd! Horrid Crimes,
The Shame of this, Wonder of After-times,

The Planets all direct; and each Man now
Doth seem to put his *Hand* unto the *Plow*.
'Tis *Peace* is talk'd of: Or (* as Good) a *Truce*,
Which to effect, kind *Trines* and *Sextiles* use.
God grant the Stars say *Sooth*! They seldom miss.
But are we *fit* to Inherit such a *bliss*?

* *Good Aspects do commonly produce great and good things*; & contra, &c.

M.D.	W.D.	Saints Dayes &c.	☉ ♒ d. m	♄ ♐	♃ ♊	♂ ♒	☿ ♍	☿ ♍	☽ ♉ Deg.	☽ Rise & Set.	Mutual Aspects, &c.
1	d	Bridgetta.	23 41	20	10	2	20	27	3 ♉	☽ sets	Windy,
2	e	Purif. B. V.	24 42	20	10	3	21	28	14	o M. 18	Cold and
3	f	Blasius, B.	25 42	20	11	3	22	29	27	1 27	some
4	g	Gilbertus, C.	26 43	20	11	4	23	♒	9 ♊	2 36	dropping.
☉	A	5 p. Epiph.	27 43	21	11	5	25	1	22	3 38	Frosty
6	b	Dorothea, V.	28 44	21	11	6	26	2	5 ♋	4 32	now.
7	c	Romwald. Ab.	29 44	21	11	7	27	3	18	5 12	☽ *Perigæo.*
8	d	Edilfleda, Ab.	♓ 45	21	11	7	28	4	2 ♌	5 41	☽ *cum* ♆.
9	e	Apollin. M.	1 45	21	1	8	29	5	16	6 9	Cloudy,
10	f	Scholast. V.	2 46	21	11	9	♒	6	1 ♍	☽ Rid	inclin'd
11	g	Euphrosina, V	3 46	21	11	10	2	7	16	6 A. 49	to Snow.
☉	A	Septuagesima	4 46	21	11	10	3	8	o ♎	8 16	Pleasant
13	b	Term ends.	5 47	21	11	11	4	10	15	9 45	△ ♆ ♂.
14	c	Valentine.	6 47	21	11	12	6	11	o ♍	11 11	△ ♇ ☿.
15	d	Faust. *&c.* M.	7 47	21	11	13	7	12	14	Mane.	Frosts.
16	e	Juliana, M.	8 47	21	11	14	8	13	28	o 36	☌ ☍ ☿.
17	f	Concordia, M	9 47	21	11	14	9	15	12 ♐	1 53	Windy,
18	g	Edelstan. B.	10 48	21	11	15	10	16	25	3 o	□ ☉ ♆.
☉	A	Sexagesim.	11 48	21	12	16	12	18	8 ♍	3 54	△ ♆ ☿.
20	b	Mildreda, V.	12 48	21	12	17	13	19	21	4 32	☽ *Apog.*
21	c	Cimbrettus, B.	13 48	21	12	17	14	20	4 ♒	4 59	✶ ♄ ☿.
22	d	Cath. Pet. Ant.	14 48	21	12	18	15	22	17	5 21	and Rain.
23	e	Fast.	15 48	22	12	19	17	23	29	5 38	Fair
24	f	St. Matthias.	16 48	22	12	20	18	25	12 ♓	☽ sets	again.
25	g	Victorin. M.	17 48	22	12	21	19	26	24	6 A. 39	Snow-like.
☉	A	Quinquages.	18 48	22	12	21	20	28	6 ♈	7 48	✶ ♄ ☌.
27	b	Elvius, B.	19 47	22	12	22	22	29	17	8 57	✶ ♄ ☿.
28	c	Shrove-Tues.	20 47	22	12	23	23	♓	29	10 7	☌ ☌ ☿.

D.	☊
1	0
6	0
11	0
16	0
21	♍
26	29

☽ First Quarter, 3 day, at 8 Morning.
○ Full Moon, 10 day, at 8 Morning.
☾ Last Quarter, 17 day at 8 Morning.
● New Moon, 24 day, at 10 at Night.

English Account.	Roman Account.	Lunar Aspects. ☉	☽	☿	♂	♃	♀
1	11		✶		□		□
2	12	□				△	
3	13	20			△	13	△
4	14		☌	☌	12		4
⊙	♌	△	22	3			
6	16	13					
7	17					☌	
8	18			✶	☌	18	☌
9	19	☌	△	15	10		4
10	20	20	8	□			
11	21		□	16			
⊙	♍		9	△	△	△	△
13	23		✶	17	17	5	14
14	24	△	10		□	□	□
15	25	13			21	10	20
16	26	□		☌		✶	
17	27	20	☌	23	✶	19	✶
18	28		17		5		6
⊙	♎	✶					
20		7					
21	3			△		☌	
22	4		✶	15	☌	21	☌
23	5		9		3		10
24	6	☌	□	□			
25	7	10	20	1			
⊙	♏			✶			
27	9		△	13	△	✶	
28	10		8		10	8	✶

Observations.

of VALENTINE.

On the 14. day of this month is commemorated the Martyrdom of *VALENTINE*, He was a PAGAN PRIEST, and being converted to Christianity, he opposed the worshiping of IDOLS; for the doing whereof, he was Imprisoned, Tryed and Condemned: First, to be BEATEN with STAVES, and then to LOSE his HEAD. He is recorded to have suffer'd the same on this day, *A. C.* 271. under *CLAUDIUS*, who was then Emperor.

It hath been an Antient Custom for YOUNG MEN and WOMEN on this Day to chuse their MATES, or VALENTINES, for the ensuing year, and to make Mutual PRESENTS to each other. Some are of Opinion, that this *VALENTINE* was either the Author, or else a great Favourer of this Innocent Practice; as designing thereby to promote LOVE and CHARITY in an Uncharitable World.

This CUSTOM is still in use among the more honest and less-designing People in every Country, Town, Village, &c. NATURALISTS tell us, that about this time The BIRDS those pretty Inhabitants of the Air) do chuse their MATES; and for the whole year, are true to each other; and that once ended, proceed to a New ELECTION.

Here *Sol* and *Saturn*, from the Tents of *Jove*,
In Angry-By-Corporeal *Quadrate* move.
No *Fiend* like *him* who wears a *Holy Hood*. * *Job*, cap. 1.
A *Pious Fraud* is hard to be with-ſtood.
The *Sons* of *God* can't meet for *Humane weal*,
But *Satan* *, in the *midſt* of them, ſtands ſtill.

M. D.	W. D.	Saints Days &c.	☉ d.	☽ m.	♄ ♐	♃ ♊	♂ ♒	♀ ♒	☿ ♓	☽ ☌ Deg.	Riſe & Set.	Mutual Aſpects, &c.
1	D	Dies Timer.	21	47	22	13	24	24	2	11 ♉	11 S 19	☽ ☉ ♄ &
2	E	Simplicius.	22	47	22	13	24	25	4	23	Mane.	☿ ♂ ♀.)
3	F	Winwallock.	23	45	22	13	25	26	5	5 ♊	0 30	Cloudy,
4	G	Lucius, P. M	24	46	22	13	26	28	7	17	1 35	Rain, with
☉	A	Quadrageſi.	25	46	22	13	27	29	9	0 ♋	2 28	Froſts.
6	B	Fredolin, Ab.	26	45	22	13	28	♓	11	13	3 10	☽ *Perig.*
7	C	Aquinas, D.C	27	45	22	13	28	1	12	26	3 44	☐ ♆ ♀ &
8	D	Ember-week	28	44	22	13	29	3	14	10 ♌	4 1	☽ *cum* ♀.)
9	E	Prudent. M.	29	44	22	14	♓	4	16	24	4 36	Poſſibly an
10	F	Ember-day.	♈	43	22	14	1	5	17	9 ♍	4 55	Earthquake
11	G	Ember-day.	1	42	22	14	1	6	19	24	5 21	Eaſtward.
☉	A	Reminiſcere.	2	42	22	14	2	7	21	9 ♎	☽ Riſ	Fair and
13	B	Wigan. Mo.	3	41	22	14	3	9	23	24	8 A. 55	pleaſant.
14	C	Eutychus, M.	4	40	22	14	4	10	25	9 ♏	10 23	Brisk
15	D	Ariſtobulus B	5	40	22	14	5	11	27	24	11 47	Winds
16	E	Cyriacus, M.	6	39	22	15	5	12	28	8 ♐	Mane.	driving
17	F	S. Patrick.	7	38	2	15	6	14	♈	21	0 58	Rain
18	G	Edward K.	8	37	22	15	7	15	2	5 ♑	1 51	☐ ♆ ♀.
☉	A	Oculi.	9	36	22	15	8	16	4	18	2 35	☽ *cum* ♃.
20	B	Cuthbert. B.	10	35	22	15	8	17	6	1 ♒	3 12	☽ *Apog.*
21	C	Benedict Ab.	11	35	22	15	9	18	8	14	3 37	Cold, like
22	D	Theodoret, M	12	34	R	15	10	20	10	26	3 52	to Snow.
23	E	Gotfridus, M	13	33	22	16	11	21	12	8 ♓	4 7	☐ ♄ ♀.
24	F	Faſt.	14	31	22	16	12	22	14	20	4 20	☌ ☉ ♀.
25	G	Annun. B. V.	15	30	22	16	12	23	16	2 ♈	4 32	✶ ♆ ♀.
☽	A	Lætare.	16	29	22	16	13	25	18	14	☽ Set	✶ ☉ ♅.
27	B	Martianus, M	17	28	22	16	14	26	20	26	8 A. 3	Pleaſant,
28	C	Fremond. B.	18	27	22	16	15	27	23	8 ♉	9 17	△ ♄ ♅.
29	D	Guido, M.	19	26	22	17	15	28	25	20	10 27	frosty.
30	E	Felix, B. M	20	24	22	17	16	29	27	2 ♊	11 31	☐ ♅ ♂.
31	F	Adelmus, B.	21	23	22	17	17	♈	29	14	Mane.	△ ☉ ♄.

D.	☊ ♈
1	29
6	29
11	28
16	28
21	28
26	28

☽ First Quarter, 5 day, at 3 morning.
● Full moon, 12 day, at 1 morning.
☾ Last Quarter, 18 day, at 7 at Night.
● New Moon, 26 day, at 4 Afternoon.

Lunar Aſpects.

English Account.	Roman Account.	☉	♄	♃	♂	♀	☿
1	11						✶
2	12	△			□	□	
3	13	☌		☍	2	4	□
4	14	□	☌	15	△	△	1
☉	♊	15	9		17	22	△
6	16						20
7	17	✶					
8	18	3	△	✶			
9	19		20	6	☌	☌	
10	20		□		9	16	☌
11	21	☌	20	7			14
☉	♋	13	✶	△			
13	23		20	7	△		
14	24				15	△	
15	25	△			□	1	△
16	26	21		☌	19	□	5
17	27		☍	11		8	□
18	28	□	☍		✶	✶	18
☉	♌	7			3	19	
20	30	✶					✶
21	31	17	✶	△			10
22	1 April		17	3			
23				□	☍		
24			□	14	5	☍	00
25	4		4			4	
☽	♍	☍	△	✶			☌
27	6	4	16	4			8
28	7				✶		
29	8				14	✶	
30	9					16	
31	10	✶	☌	☍	□		

Obſervations.

Of LUCIUS.

Mention is made of *LUCIUS* on the 4th day of this Month. He was the Son of *PORPHIRY* a *Roman* Citizen; and in time attained to the Honour of being a PRIEST. He was of a moſt Exemplary Life; and affirmed it neceſſary that Two PRIESTS and a DEACON ſhould alwayes accompany a BISHOP, to be as Witneſſes of his Life. He is ſaid to have held correſpondence with St. *CYPRIAN*, and not approving of the *Pagan* Superſtition, was Crowned with MARTYRDOM on this Day, *Anno Chriſti* 290.

Of THOMAS AQUINAS.

On *March* the 7th day, you find mention made of *THOMAS AQUINAS*, D. C. (1) Doctor and Confeſſor. He was born at a place called *AQUINI* in *NAPLES*, of a Noble Family. And for his Holy Life, great Learning, and Exemplary Zeal for the CHRISTIAN FAITH. He was called the ANGEL of *AQUINE*. He hath wrote many Books; and is ſaid to have wrought many Miracles. And the *Roman* CHURCH adjudging him as eminently Meritorious, have ordered his CANONIZATION on this Day, *Anno Chriſti* 1274. that being the day of his DEATH.

April hath XXX Days.

The last Dire Tres-Grand *Opposition*
Of *Jove* and *Chronus* in this Month comes on.
Oh! may its *Dismal-Errand* ended be,
And from *Wars wastings* set us once more *free*.
But * *Mars* unquiet, says *some work's* to do,
As on the *Land*, so on the *Water* too.

* Mars *in partic* □ *of* ♄, *and in platick* □ *of* ♃.

M.D.	W.D.	Saints Dayes, &c.	☉ ♈ D.	m.	♄ ♐	☿ ♊	♂ ♓	♀ ♈	☿ ♉	☽ ♊ Deg.	☽ &	Ris. Set	Mutual Aspects, &c.
1	g	Agelbert, B.	22	22	22	17	18	2	1	26 ♊	0 S.	28	Moderate
☉	A	Passion-Sund.	23	20	22	17	19	3	3	9 ♋	1 M.	14	Air now.
3	b	Christian. M.	24	19	22	18	19	4	5	22	1	49	☽ *cum* ☋.
4	c	Ambros. B. D.	25	17	22	18	20	6	7	5 ♌	2	20	☽ *Perig.*
5	d	Vincent. B. M.	26	16	22	18	21	7	9	19	2	46	Windy,
6	e	Sixtus, Papa.	27	14	22	18	22	8	11	3 ♍	3	7	□ ♄ ♂.
7	f	Bernacus C.	28	13	22	18	22	9	13	17	3	23	if not
8	g	Dionysius, Ab.	29	11	22	18	23	11	14	2 ♎	3	39	downright
☉	A	Palm-Sunday.	♉	10	22	19	24	12	16	18	3	57	stormy
10	b	Ecthillus, B.M	1	8	22	19	25	13	18	3 ♏	☽ Rise		Weather.
11	c	Leo I. Papa.	2	6	22	19	26	14	19	18	9	10	Frosty
12	d	Julius, M.	3	4	22	19	26	15	21	3 ♐	10	53	mornings
13	e	Maundy-Thu.	4	3	22	19	27	17	22	17	11	55	and nights,
14	f	Good-Friday.	5	1	22	20	28	18	24	1 ♑	Mane.		and the
15	g	Olympia, M.	5	59	22	20	29	19	25	14	0	43	✶ ♃ ♀. ☽
☉	A	Easter-day.	6	57	22	20	29	20	26	28	1	19	☽ *Apog.* (☊
17	b	Easter-Mond.	7	55	21	20	♈	22	27	11 ♒	1	48	△ ♄ ♀.
18	c	Easter-Tuesd.	8	54	21	20	1	23	28	23	2	10	Spring
19	d	Alpheg. A. B.	9	52	21	21	2	24	29	5 ♓	2	23	much
20	e	Sulpitius, M.	10	50	21	21	2	25	♊	17	2	35	forwarder
21	f	Adelar. M.	11	48	21	21	3	26	1	29	2	48	than last
22	g	Emmanuel.	12	46	21	21	4	28	2	11 ♈	3	0	☍ ♄ ♃.
☉	A	Low-Sund.	13	43	21	21	5	29	3	23	3	14	St. George.
24	h	Fast.	14	41	21	22	6	♉	3	5 ♉	3	31	year.
25	c	S. Mark.	15	39	21	22	6	1	4	17	☽ set.		Cold Air,
26	d	Cletus, P. M.	16	37	21	22	7	3	4	29	9 A.	28	probably
27	e	Anastasius, M.	17	35	21	22	8	4	4	11 ♊	10	28	Hail and
28	f	Vitalis, M.	18	33	21	22	9	5	5	23	11	20	Rain, if
29	g	Paulus, Episc.	19	31	21	23	9	6	5	6 ♋	11	59	not Snow.
☉	A	Miserere.	20	28	21	23	10	7	5	18	Mane.		☽ *Perig.* & ☽ ☋.)

☽ First Quarter, 3 day, at 6 Evening.
○ Full Moon, 10 day, at 9 Morning.
☾ Last Quarter, 17 day, at 6 Morning.
● New Moon, 25 day, at 10 Morning.

On the 22. day is celebrated the last ☌ ♄ ♓ from ♊ and ♈ for this bout. The Aspect is of a most famous Nature and Portent.

D.	☌ ☍
1	27
6	27
11	27
16	26
21	26
26	26

Lunar Aspects.

English Account.	Roman Account.	☉	♄	♓	♂	♃	♀
1	11	✶	☌			□	✶
☉ ♈					△	13	9
3	13	□			19		
4	14	6		✶		△	□
5	15	△	△	23		2	4
6	16	14	6				△
7	17		□	□	☌		14
8	18		7	2	8	☌	
☉ ♉		☌	✶	△		14	
10	20	20	7	2			
11	21				△		☌
12	22				13	△	4
13	23		☽	☌	□	23	
14	24	△	7	4	18		
15	25	8				□	△
☉ ♊		□			✶	9	21
17	27	18	✶	△	3	✶	
18	28		20	18		23	□
19	29	✶					10
20	30	9	□	□			
21			8	7	♂		✶
22			△	✶	8		4
☉ ♋			20	20		☽	
24	4	♂				17	
25	5	22					
26	6				✶		☌
27	7		☌	♂	18		11
28	8		20	22			
29	9				□	✶	
☉ ♌		✶			7	1	

Observations.

☞ You may observe that *EASTER-DAY*, this year with us, is five weeks distant from the *ROMAN EASTER*. And so it will be again, *Anno* 1698. and 1701. and just xx times more, before the year 1800. without a Correction of the CALENDAR.

Of St. GEORGE.

On the 23. of *April*, mention is made of St. *GEORGE*. Divers Persons are apt to question, If ever there was any such Man? If he were a Christian, *&c.* Such I refer to the Learned Labours of Mr. *ASHMOLE*, and Dr. *HEYLIN*. I find it recorded, he was a CHRISTIAN, and that for being so, he suffer'd MARTYRDOM on this day, *A. C.* 290.

I have read a witty Epigram touching this matter, in Mr. *J. Aubery*'s *Remains of* GENTILISM, which I shall here insert; *viz.*

To save a MAID, St. GEORGE *the* (DRAGON slew:
A pretty Tale, if all is told be true.
Most say, there are no DRAGONS, *and* ('tis said,
There was no GEORGE! *Pray God* (there was a *MAID.*

May hath XXXI Days.

All-Conquering *Mavors* in the War-like *Ram*,
Shew's *Englands* Foes enfeebled where they come.
Nay, he's in Noble *Trine* of *Chronus* too:
And, what is't *Strength* * and *Council* cannot do?
Jove's Sextile yields *Assistance*. Let those *Men*
Be ever *Bless'd*, who settle *Peace* again.

* ♂ *is the God of Victory, and* ♄ *Patron of Council.*

M. D.	W. D.	Saints Days &c.	☉ ♉ d.	m.	♄ ♐	♃ ♊	♂ ♈	♀ ♉	☿ ♊	☽ ♌ Deg.	☽ Rise & Set.	Mutual Aspects, &c.
1	b	S. Phil. & Jac.	21	26	21	23	11	9	5	1 ♌	0 S. 28	☿ *stat. ad* ℞
2	c	Athanasius, B	22	24	21	23	12	10	5	14	0 M. 52	☽ *Perig.*
3	d	Term begins.	23	21	21	24	12	11	4	28	1 13	Cloudy,
4	e	Florian. M.	24	19	21	24	13	12	4	12 ♍	1 31	preparing
5	f	Gothard. M.	25	17	21	24	14	14	4	26	1 47	for Rain.
6	g	Jo. Port. Lat	26	14	20	24	15	15	3	11 ♎	2 4	Pleasant,
☉	A	Jubilate.	27	12	20	24	15	16	3	26	2 32	frosty
8	b	Stanislaus.	28	9	20	25	16	17	2	11 ♏	2 46	by fits.
9	c	Gregory Naz.	29	7	20	25	17	18	2	26	☽ Rise	At this
10	d	Epimach. M.	♊	4	20	25	18	20	1	11 ♐	9 A. 46	time
11	e	Christian. M.	1	2	20	25	18	21	1	26	10 38	☌ ☉ ☿.
12	f	Gordian. M.	1	59	20	26	19	22	0	10 ♑	11 20	☽ *cum* ☊.
13	g	Mirwina, V.	2	57	20	26	20	23	♉	24	11 50	△ ♄ ♂.
☉	A	Cantate.	3	54	20	26	21	25	29	7 ♒	Mane.	winds
15	b	Dympna, V.	4	51	20	26	21	26	29	20	0 12	☽ *Apog.*
16	c	Ubaldus, B. C.	5	49	20	26	22	27	28	2 ♓	0 28	stirring,
17	d	Tr. Bernard.	6	46	20	27	23	28	28	14	0 42	☌ ♀ ☿.
18	e	Venantius, M.	7	44	20	27	24	29	27	26	0 55	Hail, and
19	f	Dunstan. A. B.	8	41	20	27	24	♊	27	8 ♈	1 8	hasty
20	g	Ethelb. K. M	9	38	20	27	25	2	27	20	1 22	showers,
☉	A	Rogate.	10	35	19	28	26	3	26	2 ♉	1 37	near this
22	b	Rogat. Mond.	11	33	19	28	27	4	26	14	1 56	time.
23	c	Rogat. Tuesd.	12	30	19	28	27	6	26	26	2 19	Pleasant,
24	d	Rogat. Wed.	13	27	19	28	28	7	D.	8 ♊	☽ Sets	⚹ ♃ ♂.
25	e	Holy Thursd.	14	24	19	28	29	8	26	20	9 A. 14	☿ *stat. ad* D.
26	f	Edward K.	15	22	19	29	29	9	26	3 ♋	9 59	warm, as
27	g	Beda, Venera.	16	19	19	29	♉	11	26	15	10 31	if 'twould
☉	A	Exaudi.	17	16	19	29	1	12	27	28	10 52	☽ *cum* ♆.
29	b	K. Ch. II. N. R	18	13	19	29	2	13	27	11 ♌	11 9	Term ends
30	c	Fælix, I. P. M.	19	10	19	♋	3	14	27	24	11 26	☍ ☉ ♄.
31	d	Petronella, V.	20	8	19	0	3	15	28	8 ♍	11 46	Thunder.

May, 1693.

D.	♌ ♑
1	26
6	25
11	25
16	25
21	25
26	24

☽ First Quarter, 3 day, at 4 morning.
● Full moon, 9 day, at 5 Afternoon.
☽ Last Quarter, 16 day, at 8 Evening.
● New Moon, 24 day, at 11 at Night.

English Account.	Roman Account.	Lunar Aspects. ☉	♄	♃	♂	♀	☿
1	11				△	□	✱
2	12	□	△	✱	18	18	7
3	13	16	14	18			□
4	14	△	□	□		△	11
5	15	22	14	19		1	△
6	16		✱	△	☍		12
☉	♋		15	20	7		
8	18					☍	
9	19	☍				10	☍
10	20	5	☌	☍	△		9
11	21		16	23	11		
12	22				□		
13	23	△			17	△	△
☉	♋	18				0	11
15	25		✱	△	✱	□	□
16	26	□	1	11	4	16	17
17	27	8	□				
18	28		11	□		✱	✱
19	29	✱		1		6	2
20	30	8	△	✱	☌		
☉	♋		0	15	11		
22							
23	June.					☌	☌
24		☌	☍			22	1
25	4	11	22	☌	✱		
26	5			16	18		
27	6						✱
☉	♋				□		21
29	8	✱	△		6	✱	
30	9	14	15	✱	△	4	□
31	10	□	□	10	15	□	6

Observations.

Of St. JOHN PORT-LATIN.

Upon the 6th day is commemorated the Sufferings of *S. JOHN PORT-LATIN.* He is said to be the same Person with *S. JOHN* the EVANGELIST: who being taken Prisoner at *Ephesus*, was sent to *Rome*, and there kept in Bonds. At length he was Tryed, Cast, and Sentenced, —To be put Alive into a Boyling Cauldron of Oyl, at the Gate called *LATINUS*: wherein it is recorded, He was heard to sing Praises to God, and received no Hurt at all. When *DOMITIAN* heard hereof, He commanded He should be BANISHED to the Isle of *PATHMOS*, in which Island this Saint remained until the Death of *DOMITIAN*; and then this cruel Sentence being Revoked *St. JOHN* returned to *Ephesus* again. Where some affirm He lived to a very great, but unknown Age. But his Sufferings were on this Day, *Anno Christi*, 97.

Of King CHARLES *the Merciful.*

This most Excellent Prince (too good for an unthankful People) after a XII years EXILE, from the time of his Glorious Fathers horrid MURTHER, was (with his Two Royal BROTHERS) miraculously Restor'd to the THRONE of his ANCESTORS: For which great Mercy our CHURCH and STATE have commanded us to return Thanks to the KING of KINGS, Annually, on *May* the 29th. That being not only the Day of his Restauration, 1660. but also of this most Merciful MONARCHS Birth, which was *Anno* 1630.

Great *Jove*, full quitted of his *Detriment*,
Aſcends bright *Cancer*, where he joyns the * *Sun*.
And bliſsful *Venus* too: Matters well meant
They bring unto their wiſh'd *Perfection*.
The meeting's *Tropical*, and ſpeaks good things
For *Church* and *State*; for *Biſhops* and for *Kings*.

* *The ☉ is the Soveraign of the Stars; ♃ owns the Clergy; ♀ imports Bleſſings.*

M.D.	W.D.	Saints Days &c.	☉ ♊ d. m.	♄ ♌	♃ ♎	♂ ♑	♀ ♊	☿ ♋	☾ ♍ Deg.	☽ Riſe & Set.	Mutual Aſpects, &c.
1	e	Pamphilus, M.	21 5	15	0	4	17	29	22	11 S 57	Overcaſt,
2	f	Eraſmus, B.	22 2	15	0	5	18	29	6 ♎	Mane.	probably
3	g	Pega, Virg.	22 59	15	0	5	19	♊	20	0 14	☌ ♄ ♀.
☉	a	Whit-Sund.	23 56	18	1	6	20	1	5 ♏	0 36	for Rain or
5	b	Whit-Mund.	24 53	18	1	7	22	2	20	1 1	Thunder.
6	c	Whit-Tueſd.	25 50	18	1	8	23	2	4 ♐	1 40	Gentle
7	d	Ember-week	26 47	18	1	8	24	3	19	2 32	Winds
8	e	Medardus	27 45	18	2	9	25	4	4 ♑	☽ Riſ.	now, &c.
9	f	Ember-day.	28 42	18	2	10	26	6	18	9 A. 43	☽ *cum* ♑
10	g	Ember-day.	29 39	18	2	11	28	7	2 ♒	10 4	☽ *Apog.*
☉	a	Trinity-Sun.	♋ 36	18	2	11	29	8	15	10 29	S. Barnabas.
12	b	Baſilides, M.	1 33	18	3	12	♎	9	28	10 44	Pleaſant
13	c	Cyrillus, M.	2 30	18	3	13	1	10	10 ♓	10 57	☌ ☉ ♃.
14	d	Baſil. Mag.	3 27	18	3	13	3	12	23	11 10	☌ ♃ ♀.
15	e	Corpus Chriſti d.	4 24	18	3	14	4	13	5 ♈	11 24	ſweet Air.
16	f	Term begins.	5 21	18	4	15	5	15	16	11 38	☌ ☉ ♀.
17	g	Botolph Ab.	6 18	18	4	16	6	16	28	11 55	Winds
☉	a	1 p. Trinity.	7 15	17	4	16	8	18	10 ♉	Mane.	riſe now
19	b	Gervaſius, M.	8 12	17	4	17	9	19	22	0 18	inducing
20	c	Tr. Edwa. R.	9 9	17	4	18	10	21	4 ♊	0 47	ſhowers
21	d	Walburga, M.	10 6	17	5	18	11	23	16	1 24	and warm
22	e	Achatius, M.	11 3	17	5	19	12	25	29	2 12	weather.
23	f	Faſt.	12 0	17	5	20	14	27	12 ♋	☽ ſet.	☉ Eclipſ.
24	g	S. John Bapt.	12 57	17	5	21	15	28	25	9 A. 1	☽ *cum* ♃.
☉	a	2 p. Trin.	13 55	17	6	21	16	♋	8 ♌	9 20	☽ *Perig.*
26	b	Joh & Paul, M.	14 52	17	6	22	17	2	21	9 37	Winds
27	c	Levinus, B.M.	15 49	17	6	23	19	4	5 ♍	9 52	☌ ♐ ♀.
28	d	Faſt.	16 46	17	6	23	20	6	19	10 7	and Rain
29	e	S. Pet. & Paul	17 43	17	6	24	21	9	3 ♎	10 24	allay the
30	f	Com. Pauli.	18 40	17	7	25	22	11	17	10 42	heat.

☽ First Quarter, 1 day, at 11 before Noon.
● Full Moon, 8 day, at 1 Morning.
☾ Last Quarter, 15 day, at Noon.
● New Moon, 23 day, at 1 Afternoon.
☽ First Quarter, 30 day, at 4 Afternoon.

D.	♎ ♍
1	24
6	24
11	24
16	23
21	23
26	23

Lunar Aſpects.

English Account.	Romiſh Account.	☉	♄	♃	♂	♀	☿
1	11	□	□	□		□	△
2	12		✶	15		△	13
3	13	△	20	△		22	
☉	♌	5		17	☌		
5	15				2		☌
6	16		☌				20
7	17	☌	22	☌		☌	
8	18	13		20	△	9	
9	19				10		
10	20				□		△
☉	♍		✶		16		9
12	22	△	6	△		△	
13	23	8	□	8	✶	5	□
14	24		15	□	5	□	0
15	25	□		21		23	✶
16	26	0	△				21
17	27	✶	3	✶		✶	
☉	♎	19		11	☌	21	
19	29				14	0c	
20	30						
21	July.		☌				☌
22			2	☌			16
23		☌		12	✶	☌	
24	4	1			16	4	
☽	♎		△				
26	6		15		□		✶
27	7	✶	□	✶	1		2
28	8	20	20	2	△	✶	
29	9			□	10	2	□
30	10	□	✶	8		□	12

Obſervations.

Of EMBER-WEEK.

It is generally a time of FASTING, as I have declared in my EASTER-TABLE. Some are of opinion that the word EMBER is derived *ab ἡμεραὶ*, and that as *Lent* was a Faſt of Weeks, ſo EMBER-WEEK was a Faſt of Days. Others, conceive it a *Saxon* word, compounded of *EM* and *BERT*, and that *EM* ſignifies BROTHER, and *BERT* is as much as to ſay, NOBLE or WORTHY, which two words being joyned, do make *Hebdomada EMBERT*, the Week of the NOBLE or WORTHY BROTHERS. And this ſeems to be the Opinion of the Reverend Dr. *Sparrow*. Certainly the XII Diſciples, (when *Judas* was gone, and another in his room) were the moſt Noble and Worthy BROTHERS, that ever were born into the Chriſtian-World.

Of St. BASIL *the Great.*

On the 14th day of *June*, *A.C.* 380, is remembred the Death of St. *BASILIUS MAGNUS*. He was a Man of ſingular Piety, and of a moſt Exemplary Life, and is ſaid to have wrought MANY MIRACLES. He is recorded to have converted his Phyſician at his Death: Inſomuch, that when he was really dead, the Doctor exclaim'd aloud, *Oh!* BASILIUS! *True Servant of God, if it had pleaſed thee to have lived longer, Thou hadſt not Dyed yet!* Some things related in the Lives of ſome Saints, are to be received *cum grano Salis*.

Bright *Cynthia* now *Eclips'd*: To us unseen:
Yet may those *Places* under *Capricorn*
Feel its *Effects*; for * *Saturn* is all spleen,
Who rules the *Synod*, and kills *Babes* new born.
He *Poysons* Peace, and breaks the *Nuptial* Chains.
Moloch must still be *Worshipp'd* when *he* Reigns.

* Saturn *is Author of Melancholly, and term'd an Enemy to Life.*

M.D.	W.D.	Saints Days &c.	☉ d.	☽ m.	♄ ♑	♃ ♓	♂ ♈	♀ ♌	☿ ♍	☽ ☍ Deg.	☽ Rise & Set.	Mutual Aspects, &c.
1	♊	Romwald, A.	19	37	17	7	25	24	13	1 ♎	11 S.	4 Pleasant
⊙ 2	♋	3 p. Trinity.	20	34	17	7	26	25	15	15	11	36 Air at the
3	♌	Anatolius, M.	21	31	17	7	27	26	17	29	Mane.	beginning.
4	♍	Eliz. Q. Port.	22	29	16	8	28	2	19	14 ♐	0	17 ✶ ♂ ☿.
5	♎	Term ends.	23	26	16	8	28	28	21	28	1	11 Winds
6	♏	Hector, M.	24	23	16	8	29	29	23	12 ♑	2	11 ☌ ☉ ☿.
7	♐	Demetrius.	● 5	20	16	8	29	♌	26	26	☽ Rif.	☽ Eclipted
⊙ 8	♑	Mar. Q. Scots.	25	17	15	8	♊	2	28	10 ♒	8 A.	26 invisible.
9	♒	4 p. Trinity.	27	14	6	9	1	3	♎	23	8	45 ☽ *Apog.*
10	♓	Sept. Fratres.	28	11	16	9	2	5	2	6 ♓	9	c ✶ ♂ ☿ &
11	♈	Pius, Papa, M.	29	9	16	9	2	6	4	18	9	13 some
12	♉	Nab. & Fel. M.	♎	6	16	9	♋	7	6	1 ♈	9	26 gentle
13	♊	Henricus, M.	1	3	16	10	4	8	8	13	9	41 ♂ ♀ ☿.
14	♋	Bonavent. M.	2	0	16	10	4	9	10	24	9	57 Showers.
15	♌	S. Swyt. B.	2	58	16	10	5	11	12	6 ♉	10	17 Pleasant,
⊙ 16	♍	5 p. Trinity.	3	55	15	10	6	12	14	18	10	44 brisk
17	♎	Alexius, Con.	4	52	16	10	6	13	16	0 ♊	11	18 △ ♄ ☿.
18	♏	Simp. &c. M.	5	49	16	11	7	15	18	12	Mane.	Winds and
19	♐	Dog-days be.	6	47	16	11	8	16	♍	24	0	4 △ ♄ ♀.
20	♑	Margar. V. M.	7	44	16	11	8	17	22	7 ♋	1	3 Rain.
21	♒	Praxedes, V.	8	41	16	11	9	18	23	20	2	13 Pleasant
22	♓	Da. Dag.	9	39	16	12	10	19	25	4 ♌	☽ Set.	✶ ☉ ♂.
⊙ 23	♈	6 p. Trinity.	10	36	16	2	10	21	27	17	7	3 ☽ *Perig.*
24	♉	Fast.	11	34	16	12	11	22	29	1 ♍	7	56 Air again.
25	♊	S. James.	12	31	16	12	12	23	♍	15	8	14 Like to be
26	♋	Anna M. B. V.	13	29	16	12	12	24	2	29	8	31 Thunder
27	♌	Martha, V.	14	26	16	13	13	26	4	13 ♎	8	48 and Storms
28	♍	Celsus, P. M.	15	24	16	13	14	27	5	28	9	10 △ ☉ ♄, if
29	♎	Beatrix, V.	16	21	16	13	14	28	7	12 ♍	9	39 not an
⊙ 30	♏	7 p. Trinity.	17	19	16	13	15	29	8	26	10	15 Earthquak
31	♐		18	16	16	13	16	♍	10	10 ♑	11	2 ♂ ♄ ♂.

Full Moon, 7 day, at 10 Morning.
Last Quarter, 15 day, at 6 Morning.
New Moon, 22 day, at 11 at Night.
First Quarter, 29 day, at 8 at Night.

D.	♄
1	22
8	22
11	22
15	22
21	21
28	21

English Account.	Roman Account.	Lunar Aspects. ☽	♄	♅	♂	♀	☿
1	11			△			
⊙ 2	12	☽		11	☍	△	△
3	13	10			19	18	☌
4	14		♂				
5	15		5	☍			oc.
6	16	☍		16			☍
7	17	22			△	☍	☐3
8	18		*		7	10	
⊙ 9	19		12		☐		
10	20		☐	△	16		
11	21	△	20	6			
12	22	23		☐	*	△	△
13	23		△	18	5	15	12
14	24	☐	8				
15	25	18		*		☐	☐
⊙ 16	26			8		11	16
17	27	*	☍		♂		
18	28	10	8		14	*	*
19	29					5	15
20	30			♂			
21	31			8			
22	August 1	♂	△		*		
⊙ 23	2	11	21		11	♂	♂
24	3			*	☐		19
25	4		☐	18	18		
26	5	*	1	☐	△		
27	6	2	*	22	23	*	
28	7		4			22	*
29	8	☐		☽			15
☽ 30	9	8		2		☐	
31	10	△	♂		♂	7	☐

Observations.

Of BONAVENTURE.

Upon the 14th day of *July* is commemorated the Death of St. BONAVENTURE. He was a *Tuscan* by birth. By his Titles, a Bishop, Cardinal and Confessor. He was contemporary with that Great and Excellent Man, St. THOMAS AQUINAS. And is reported to have wrought divers Miracles. He dyed on this day, *Anno Christi*, 1482. He was by Pope *Sixtus* the Fourth, Canonized.

Of Margaret, *V. M.*

On the 20th day of *July* is remembred the Death of MARGARET VIRGIN and MARTYR. She was the Daughter of one ESSEDIUS, a Priest of the *Roman* IDOLS, and born at *Antioch*. Observing the vanity of that way of Worship, she became a CHRISTIAN, and refused to bow any more to Idols. She was a very Beautiful Maiden; which OLIBRIUS, who was then Chief President of *Asia*, seeing he courted her to turn from the Profession of a CHRISTIAN, and he would make her his Wife. She refused both. (Are there any Christian Virgins in our days would do so?) Afterwards, for this her STEDFASTNESS which they called OBSTINACY. She was Imprisoned, Arraigned and Condemned to Dye. And on this day, *Anno Christi*, 278. was BEHEADED.

Chronus and *Mavors* thwart, as th' *Month* begins,
Tormenting *Men* and *Cities* of the *Twins*.
Five angry * *Quadrates* joyn in *Influence*,
Strong *Winds* and stormy *Actions* to dispense.
I hope no *weeping Harvest*, yet do fear
Boreas will shake the *Heavy-laden-Ear*.

* *Quadrates are Aspects of imperfect Enmity, yet Ill. when accompany'd with* ☌ ♄ ♂.

M.D.	W.D.	Saints Days, &c.	☉ ☊ d. m.	♄ ♐	♃ ♋	♂ ♊	♀ ♍	☿ ♍	☽ ♐ Deg.	☽ Rise & set.	Mutual Aspects, &c.
1	c	Lamma.D.	19 14	16	14	16	2	12	24	☽ set.	Like to be
2	d	Steven, P. M.	20 11	16	14	17	3	13	7 ♑	0 M. 8	✶ ♃ ♀.
3	e	Dominic. Co.	21 9	16	14	18	4	14	21	1 21	☽ *cum* ☊.
4	f	Aristarchus.	22 7	16	14	18	6	16	5 ♒	2 38	□ ♄ ☿.
5	g	Festum Nivis	23 4	16	14	19	7	17	18	☽ Rise	☽ *Apog.*
☉	A	8 p. Trinity.	24 2	16	15	20	8	19	1 ♓	7 A. 6	Windy and
7	b	Donatus, B.M	25 0	16	15	20	9	20	14	7 20	□ ♂ ♀.
8	c	Cyriacus, M.	25 57	16	15	21	10	21	26	7 34	Rainy.
9	d	Romanus, M	26 55	16	15	22	12	23	8 ♈	7 50	Fair and
10	e	S. Lauren.	27 53	16	15	22	13	24	20	8 6	pleasant.
11	f	Tibur. &c. M.	28 51	D.	16	23	14	25	2 ♉	8 26	♄ *stat. ad d.*
12	g	Clara, Virg.	29 49	16	16	23	16	26	14	8 49	□ ♄ ☿.
☉	A	9 p. Trinity.	♍ 47	16	16	24	17	27	26	9 20	✶ ♃ ♀.)
14	b	Bertram, M.	1 45	16	16	25	18	28	8 ♊	10 0	Cloudy,
15	c	Assu. V. M.	2 43	16	16	25	19	29	20	10 50	drisling,
16	d	Rochus, M.	3 41	16	16	26	20	♎	2 ♋	11 54	now.
17	e	Agapitus, M.	4 39	16	17	26	22	1	15	Mane.	☽ *cum* ♆.
18	f	Helena, Em.	5 37	16	17	27	23	2	28	1 8	Fair and
19	g	Sebaldus M.	6 35	16	17	27	24	3	12 ♌	2 27	☽ *Perig.*
☉	A	10 p. Trin.	7 33	16	17	28	25	4	26	3 51	hot Air,
21	b	Athanasius. B	8 31	16	17	29	27	5	10 ♍	☽ sets	changed
22	c	Timo. &c. M.	9 29	16	18	29	28	6	25	☿ A 41	to a wet
23	d	Fast.	10 27	16	18	♋	29	6	9 ♎	7 1	Season;
24	e	S. Bartholo.	11 26	16	℞8	1	♎	7	24	7 22	if not a
25	f	Ludovic. R.	12 24	16	18	1	1	7	8 ♏	7 48	□ ♂ ♀.
26	g	Zopher, P.M.	13 22	16	18	2	3	8	23	8 23	tempestu-
☉	A	11 p. Trin.	14 20	16	18	3	4	8	7 ♐	9 9	ous, coruf
28	b	Dog-da. end.	15 19	16	19	3	5	9	20	10 8	□ ☉ ♄.
29	c	Dec. J. Bapt.	16 17	16	19	4	6	9	4 ♑	11 20	catious Air.
30	d	Felix, &c. M.	17 16	16	19	4	8	9	18	Mane.	☽ *cum* ☊
31	e	Adrianus, M.	18 14	16	19	5	9	9	1 ♒	0 27	☌ ♀ ☿.

D.	☊ ♍
1	21
6	21
11	20
16	20
21	20
26	20

Full Moon, 5 day, at 11 at Night.
Laſt Quarter 13 day, at 11 at Night.
New Moon, 21 day, at 9 Morning.
First Quarter, 28 day, at 3 Morning.

English Account.	Roman Account.	Lunar Aſpects. ☉	♄	♃	♂	♀	☿
1	11	△			☌	△	
2	12			☌		16	△
3	13			11			11
4	14		✶				
5	15	☌	19		△		
☉ ♌	11				2	☌	
7	17		□	△	□	14	☌
8	18		3	2	14		14
9	19		△	□			
10	20	△	15	14	✶		
11	21	15			4		
12	22			✶		△	
☉ ♎		□		3		3	△
14	24	11	☌			□	3
15	25		15		☌	23	□
16	26	✶			10		20
17	27	3		☌		✶	
18	28			3		12	✶
19	29		△				8
☉ ♏		☌	8		✶		
21	31	21	□	✶	4		
22	Sept. 1		☍	12	□	☌	☌
23	2		✶	□	8	6	18
24			12	15	△		
25	4	✶		△	12		
26	5	8		17		✶	
☉ ♐			☍			18	✶
28	7	15	16		☌		4
29	8	△			23	□	□
30	9	23		☌		4	8
31	10			2		△	△

Obſervations.

Of St. PETER *ad VINCULA.*

The firſt day of *Auguſt*, hath reſpect not only to **Lammas**, (which I have formerly explained) but alſo to St. *PETERS* CHAINS. This Holy Apoſtle being bound in Priſon, and conſtantly expecting Death, was viſited by an ANGEL in his Sleep, who unlooſed his CHAINS, and ſet him at LIBERTY. Some ſay, that thoſe CHAINS remain ſtill at *Rome*, and that by their vertue, many Miracles are wrought, the CHURCH in honour of St. *PETERS* Liberty, thus miraculouſly obtained, hath appointed the Celebration of the Feaſt, on the day aforeſaid.

Of St. LAWRENCE *the* DEACON.

On the 10th day of *Auguſt*, the Martyrdom of St. *LAWRENCE* is commemorated: By BIRTH, he was a *Spaniard*, and born at *Oſca* in the Kingdom of *Arragon*. By his OFFICE a Deacon. He was a great Champion for the CHRISTIAN Faith; and for the ſame ſuffer'd Death; and a ſtrange one; as being BROYLED on a GRID-IRON, on this day; *Anno Chriſti*, 256. *Decius* then being Emperor.

Equal *September* doth ſalute us, now,
With *ſtorms* (by fits) as it was wont to do,
When Radiant *Sol* and *Hermes* uſe to joyn,
In th' *Equinox*, or in a * *Tropique* Sign.
Jove's Aſpect's *Peaceful*: He'd fain end the *odds*
That now is *Riſe* among ſome *Demi-Gods*.

* *Upon a* ☌ ☉ ☿ ♈ *have commonly ſtormy Weather.*

M.D.	W.D.	Saints Days, &c.	☉ d.	☽ m.	♄ ♐	♃ ♑	♂ ♓	♀ ♎	☿ ♍	☽ Deg.	☽ Riſe & ſet.	Mutual Aſpects, &c.
1	f	Egidius, Ab.	19	13	16	19	6	10	℞.	14 ♒	1 S. 54	✶ ☉ ♆.
2	g	XII. Breth. M	20	11	16	19	6	11		9 27	3 11	☽ *Apog.*
☉	a	12 p. Trin.	21	10	16	20	7	13		9 10 ♓	4 27	Pleaſant
4	b	Tr. Cuthbert.	22	8	16	20	7	14		8 22	☽ Riſe	froſty.
5	c	Victorin. M.	23	7	16	20	8	15		8 4 ♈	6 A. 8	□ ♂ ☿.
6	d	Magnus, Ab.	24	6	16	20	8	16		7 17	6 20	✶ ♄ ♀.
7	e	Tr. Dunſtan.	25	4	16	20	9	17		6 28	6 38	Windy,
8	f	Nat. B. Virg.	26	2	16	20	10	19		5 10 ♉	7 0	with Rain.
9	g	Gorgonius, M	27	1	16	20	11	20		4 22	7 29	□ ♆ ♀.
☉	a	13 p. Trin.	28	0	16	21	11	21		3 4 ♊	8 5	Moderate
11	b	Protus, &c. M.	28	58	16	21	12	22		2 16	8 51	good
12	c	Guido &c. M.	29	57	16	21	12	24		1 28	9 49	Weather.
13	d	Amantius, M.	♎	56	16	21	13	25	♍	10 ♋	10 57	☌ ☉ ☿.
14	e	Exaltat. ✝.	1	55	17	21	13	26	29	23	Mane.	☽ *cum* ♀♂.
15	f	Nicomed. M.	2	54	17	21	14	27	28	6 ♌	0 13	☽ *Perig.*
16	g	Cornel. P.M.	3	53	17	21	14	29	27	20	1 33	Briſk
☉	a	14 p. Trin.	4	53	17	22	15	♍	26	4 ♍	2 55	Winds
18	b	Tr. Winnock	5	52	17	22	16	1	26	18	4 15	are now
19	c	Janua. &c. M.	6	51	17	22	16	2	25	3 ♎	☽ Sets	ſtirring.
20	d	Ember-week	7	50	17	22	17	4	25	18	5 A. 33	Clouds in
21	e	S. Matthew.	8	49	17	22	17	5	24	3 ♍	5 56	ſtories.
22	f	Ember-day	9	49	17	22	18	6	D.	18	6 25	☿ *ſtat. ad d.*
23	g	Ember-day	10	48	17	22	18	7	24	3 ♐	7 14	apt to
☉	a	15 p. Trin.	11	48	17	22	19	8	25	17	8 12	froſty
25	b	Theod. &c. M	12	47	17	22	19	10	25	1 ♑	9 21	Air.
26	c	Cyprian. M.	13	47	17	23	19	11	26	15	10 36	☽ *cum* ♉.
27	d	Coſ. & Da. M.	14	16	17	23	20	12	26	28	11 54	at the
28	e	Wenceſla. M.	15	46	17	23	20	13	27	11 ♒	Mane.	end, &c.
29	f	S. Michael.	16	45	18	23	21	15	28	24	1 11	☽ *Apog.*
30	g	Hierom, P.D.	17	45	18	23	21	16	29	6 ♓	2 27	✶ ☉ ♄.

D	☊ ♍
1	19
6	19
11	19
16	18
21	18
26	18

Full Moon, 4 day, at Noon.
Laſt Quarter, 12 day, at 4 Afternoon.
New Moon, 19 day, at 7 Evening.
First Quarter, 26 day, at 10 Morning.

English Account.	Roman Account.	Lunar Aſpects. ☉	♄	♃	♂	♀	☿
1	11		✶			△	△
2	12		4		△		
☉	♎		□	△	18		
4	14	♂	11	19			
5	15	☌	△		□		♂
6	16		23	□	7	♂	6
7	17			7	✶	☌	
8	18			✶	22		
9	19	△		20			△
☉	♏	☾					23
11	21		☍			△	
12	22	□	11			15	□
13	23	4		☌	☌		7
14	24	✶		20	4	□	✶
15	25	17	△			6	11
16	26		18			✶	
☉	♐		□		✶	17	
18	28		21	✶	18		☌
19	29	☌	✶	5	□		11
20	30	♄	22	□	20		
21	Octob.			7	△	☌	
22				△	22	3	✶
23		✶		7			10
☉	♑		15	☌			□
25	5	□	☍			✶	14
26	6	22			☍	16	△
27	7			15	9		21
28	8	△	✶			□	
29	9	☾	12			5	
30	10		□			△	

Obſervations.

Of the BIRTH *of the* B. VIRGIN.

On the 8th day of *September* is commemorated the BIRTH of the Bleſſed VIRGIN *MARY*. I ſhall not contend, whether the certain time of this HOLY BIRTH be truly known? But this is moſt certain, that the *Roman* CHURCH is ſatisfied in the truth of the matter. And therefore it is, that POPE *INNOCENT* the 4th was pleaſed to command the Obſervation thereof on this day. *Anno* 1250.

Of GORGONIUS.

In the Catalogue of Saints and Martyrs, I find on the 9th day of *September* *GORGONIUS*, Inſcrib'd. He was a Man of great Authority, and Chamberlain to the Emperour *DIOCLESIAN*: But for ſiding with the Chriſtians, in their tearing down the Emperours EDICTS, which were ſet up in the City of *Nicomedia* againſt them, he was Impriſoned, Tryed and Tortured, and afterwards Suffer'd DEATH on this day, *Anno Chriſti* 280.

October hath XXXI Dayes.

Here *Mars* makes offers for to sheath his *Sword*;
But who dares trust a *Souldier* on his Word?
Even that do I: For *Mars* rules Honor's *Throne*,
Affords bright *Phœbus* * Exaltation.
But ah! A *Generous Mind* may wish full well,
Though to *effect* a *Good* uncapable.

* *The* ☉ *is exalted in* ♈, *the Domal Dignity of* ♂.

M.D.	W.D.	Saints Days, &c.	☉ ♎ d. m.	♄ ♃ ♐ ♋	♂ ♋	♀ ♏	☿ ♎	☽ ♓ Deg.	☽ Rise & set.	Mutual Aspects, &c
☉	A	16 p. Trin.	18 44	18 23	22	17	1	19	3 S. 37	Wer't not
2	b	Leodegar. M.	19 44	18 23	22	18	2	1 ♈	4 M. 47	so late in
3	c	Simplicius, M	20 43	18 23	23	20	3	13	5 56	the year,
4	d	Franciscus, C.	21 43	18 23	23	2	5	25	☽ Ris.	☌ ♃ ♂.
5	e	Fides, Virg.	22 43	18 23	23	22	6	7 ♉	5 A. 12	□ ☉ ♃.
6	f	Bruno, Conf.	23 43	18 23	24	23	8	19	5 38	□ ☉ ♂.
7	g	Marcus, P.M.	24 42	18 24	24	24	9	1 ♊	6 12	△ ♃ ♀ &
☉	A	17 p. Trin.	25 42	18 24	25	26	11	13	6 55	△ ♂ ♀.)
9	h	Dionysius, M	26 42	18 24	25	27	13	25	7 47	Thunder
10	c	Paulinus, B.	27 42	18 24	26	28	14	6 ♋	8 49	☽ *cum* ☋.
11	d	Nichasius, M.	28 42	19 24	26	29	16	19	10 1	☽ *Perig.*
12	e	Walfridus, M	29 42	19 24	27	♐	18	2 ♌	11 17	✶ ♄ ☿.
13	f	Tr. Ed. K.M.	♏ 42	19 24	27	2	19	15	Mane.	and storms
14	g	Calixt. P. M.	1 42	19 24	27	3	21	28	0 36	might
☉	A	18 p. Trin.	2 42	19 24	28	4	23	12 ♍	1 57	happen.
16	h	Martinian, M.	3 42	19 24	28	6	25	26	3 19	□ ♃ ☿.
17	c	Fast.	4 42	19 24	29	7	26	11 ♎	4 45	Windy,
18	d	S. Luke Ev.	5 42	19 24	29	8	28	26	6 14	Frosty
19	e	Ptolæmeus.	6 43	19 24	29	9	♏	11 ♏	☽ set.	□ ♂ ☿.
20	f	Wendel. Ab.	7 43	19 24	♌	10	1	27	5 A. 10	cool Air.
21	g	Ursula. &c.	8 43	19 24	0	12	3	12 ♐	6 2	Pleasant.
☉	A	19 p. Trin.	9 43	20 24	1	13	5	26	7 9	Hail and
23	b	Term begins	10 44	20 24	1	14	6	10 ♑	8 24	☽ *cum* ☊.
24	c	Maglorius, B.	11 44	20 24	1	15	8	24	9 45	Rain.
25	d	Chrysant. *M*	12 45	20 24	2	17	10	8 ♒	11 3	Cloudy.
26	e	Amandus, M	13 45	20 24	2	18	11	21	Mane.	Wind
27	f	Fast.	14 45	20 24	2	19	13	3 ♓	0 17	☽ *Apog.*
28	g	S. Sim & Jude	15 46	20 24	3	20	14	16	1 28	☌ ♄ ♀.
☉	A	20 p. Trin.	16 46	20 24	3	21	16	28	2 39	and wet at
30	b	Agelnoth.	17 47	20 ℞.	3	23	18	10 ♈	3 50	the end.
31	c	Fast.	18 47	20 24	4	24	19	22	4 59	☌ ☉ ☿.

D.	♍
1	18
6	17
11	17
16	17
21	17
26	16

Full Moon, 4 day, at 5 Morning.
Laſt Quarter, 12 day, at 8 Morning.
New Moon, 19 day, at 4 Morning.
Firſt Quarter, 25 day, at 11 at Night.

English Account.	Roman Account.	Lunar Aſpects. ☉	♄	♅	♂	♀	☿
☉	[illegible]		□	△	△	△	
2	12			8	6		☌
3	13	☌	△	□	□		2
4	14	17	9	20	20		
5	15						
6	16			✶	✶	☌	
7	17			5	10	8	△
☽	[illegible]		☌				21
9	19	△	12				
10	20	4					□
11	21	□		♂	♂	△	18
12	22	20		8	14	22	
13	23		△				✶
14	24	✶	7			□	10
☉	[illegible]	7	□	✶		9	
16	25		11	20	✶	✶	
17	27		✶	□	4	16	
18	28	♂	13	20	□		♂
19	29	16		△	6		3
20	30			19	△		
21	31		♂		6	♂	
☉	[illegible]		13			0	✶
23	NOV.	✶					16
24	1			☌	☌		
25	4	□	✶	0	15	✶	□
26	5	11	22			18	4
27	6						△
28	[illegible]	△	□	△		□	21
☉	[illegible]	0	8	16	△	8	
30	[illegible]				10		
31	10		21	□		△	

Obſervations.

Of DIONYSIUS.

On the 9th day of *October* is commemorated the Feaſt of *DIONYSIUS*. It is the ſame *DIONISIUS*, that cried out at the Death and Paſſion of our *SAVIOUR*, ——*That either the God of Nature then ſuffered, or the whole World would be Deſtroyed.* He was converted by *SAINT PAUL* And by him made the Firſt Biſhop of *Athens*. But this Holy Man (with others) for refuſing to worſhip the *PAGAN DEITIES* was Impriſoned, Tryed, and condemned, and, afterwards, put to Death, on this day, *Anno Chriſti*, 96, He being then (as ſome write) 90 years of Age.

Of URSULA, *&c.*

Such as are addicted to inquire into our Calendars, will find the Name of *URSULA, &c.* on the 21 day of *October*. Hiſtory acquaints us, That ſhe was the only Daughter to a KING of CORNWALL: Who for her converting to Chriſtianity was much Perſecuted. At length, this Pious Votary (with 11000 more) was taken and put to Death for refuſing to Worſhip IDOLS, and reſolutely denying to comply with a Heathen-Barbarous ARMY, to the loſs of their Virginities This Inhumane Action was perpetrated on this Day, *Anno Chriſti*, 383. If the Account of Saints Lives, Tranſlated by *Heigham* out of *Spaniſh*, may be credited.

If *Trines* can heal those *Breaches* that are made
By *Oppositions* of the Planets Rayes;
Then doubting *Mortals* need not be afraid;
This *Month* produceth * *four*: Then let the *Praise*
Of what they *bode*, be given to *God* alone.
Not to the *Stars*. He *Rules* them every one.

* *There are* 4 △ *s in this Month, which Aspect ever denotes good.*

M.D.	W.D.	Saints Days, &c.	☉ ♏ d. m.	♄ ♐	♃ ♋	♀ ♐	☿ ♍	☽ ♎ Deg.	☽ Rise & set.	Mutual Aspects, &c
1	♃	All Saints.	19 48	21 24	4 25	21	4	♉	5 S. 7	Frosty
2	♄	All Souls.	20 49	21 24	4 26	22	17		☽ Rise	sometimes,
3	♂	Winifred, V.	21 49	21 24	5 28	24	28		4 A. 14	△ ♆ ♅
4	☿	Agricola, M.	22 50	21 24	5 29	26	10	♊	4 53	& pleasant
☉	♀	Powder-Plot	23 51	21 24	5 ♍	27	22		5 43	△ ☉ ♆
6	♃	Severus B.M.	24 51	21 24	5 1	29	4	♋	6 41	weather.
7	♄	Willebro. B.	25 52	21 24	6 2	♐	15		7 48	Cloudy &
8	♃	Claudius, &c.	26 53	21 24	6 4	2	28		8 59	☽ *cum* ♍.
9	♄	Theodor. M.	27 54	21 24	6 5	3	11	♌	10 14	sturdy
10	♂	Triph. &c. M.	28 55	22 24	6 6	5	24		11 31	☽ *Perig.*
11	☿	Martin. B. M.	29 55	22 24	6 7	7	7	♍	Mane.	winds
☉	♀	22 p. Trin.	♐ 56	22 24	7 8	8	21		0 50	△ ♂ ☿
13	♃	Dabricius, B.	1 57	22 24	7 10	10	5	♎	2 12	with Rain
14	♄	Laurent. B.	2 58	22 24	7 11	11	20		3 37	stirring.
15	♃	Machutus, B.	3 59	22 24	7 12	13	5	♍	5 5	Moderate
16	♄	Edmun. K.M.	5 0	22 24	7 13	14	20		6 32	warm for
17	♂	Thaumatur.	6 1	22 24	7 15	16	5	♐	☽ Sets	the season.
18	☿	Fulco, Conf.	7 2	22 24	8 16	17	20		4 A. 45	△ ☉ ♂
☉	♀	23 p. Trin.	8 3	23 24	8 17	19	5	♍	5 57	windy,
20	♃	Agapitus, M.	9 4	23 24	8 18	20	19		7 16	☽ *cum* ♋.
21	♄	Dul. U. M.	10 5	23 24	8 19	22	3	♒	8 38	♂ ♄ ☿
22	♃	Cecilia, V.M.	11 6	23 24	8 21	23	17		9 59	missling
23	♄	Clemen. P.M.	12 7	23 23	8 22	25	0	♓	11 12	☽ *Apog.*
24	♂	Christina, A.	13 8	23 23	8 23	26	13		Mane.	♂ ♆ ♀
25	☿	Cather. V.M.	14 9	23 23	8 24	28	25		0 23	Rain,
☉	♀	24 p. Trin.	15 10	23 23	8 25	29	7	♈	1 31	and red
27	♃	Oda, Virgin.	16 12	24 23	8 27	♍	19		2 39	Clouds
28	♄	Term ends.	17 13	24 23	8 28	2	1	♉	3 47	and Frosts
29	♃	Fast.	18 14	24 23	℞. 29	4	13		4 55	♂ *stat. ad* ℞
30	♄	S. Andrew.	19 15	24 23	8 ♒	5	24		6 3	at the end.

D.	☽ ♍
1	16
6	16
11	15
16	15
21	15
26	15

Full moon, 2 day, at 10 at Night.
Laſt Quarter, 10 day, at 11 at Night.
New moon, 17 day, at 2 Afternoon.
First Quarter, 24 day, at 1 Afternoon.

English Account.	Roman Account.	Lunar Aſpects ☉	♄	♃	♂	♀	☿
1	11				☐		
2	12	☌		✶	☍		☌
3	13	10		17	✶		16
4	14		☌		16		
☉	♑		23			☌	
6	16					19	
7	17	△		☌			
8	18	21		16	☌		△
9	19		△		14		7
10	20	☐	20				
11	21	11				△	☐
☽	♒	✶	☐	✶		1	☍
13	22	18	2	6	✶	☐	✶
14	24		✶	☐	3	9	8
15	25		4	4	☐	✶	
16	26			△	4	14	
17	27	☌		7	△		☌
18	28	2	☌		5		19
☉	♓		5			☌	
20	30			☌		22	
21	Decem.	✶		7	☌		
22	2	14	✶		9		✶
23	3		12				14
24	4	☐	☐	△		✶	
25	5	1	21	21		23	☐
☉	♈	△			△		6
27	7	18	△	☐	3	☐	
28	8		10	8	☐	18	△
29	9			✶	16		3
30	10			21		△	

Obſervations.

Of CLAUDIUS, *and his Aſſociates.*

You will find on the 8th day, mention made of *Claudius*, *&c.* This *CLAUDIUS* and his COMPANIONS, were excellent Carvers in Stone: And being themſelves zealous Chriſtians, they converted many to the Chriſtian Faith. Now it happen'd that *DIOCLESIAN* the Emperor commanded them to cut the Figure of an IDOL promiſing to reward them well for their pains; but they refuſed to obey the Emperor, reſolving rather to ſuffer DEATH, than give any occaſion for Men to commit IDOLATRY. And for this their refuſal, they were put to death on this day, *A. C.* 300.

Of St. MARTIN, *Biſhop and Confeſſor.*

In this affair you are to underſtand, that there were two St. *MARTINS*; one, who is remembred on *November* the 11th day, and the other on *November* the 12th. It was the former of theſe who was the BISHOP and CONFESSOR. He was a Native of *Sabaria*, a City in *Hungary*. He was a moſt Vertuous and Pious Man, and is recorded to have wrought MIRACLES, and to have converted many to CHRISTIANITY. He dyed on this day, a peaceable Death, *A.C.* 399, *Honorius* then being Emperor.

Some *Contradictions* now to *Worthy Men*,
(Who Nobly ſtrive for *Good*) by *Saturns* frown
Upon the *Sun*: But *Jove* who * Governs him,
With *Lenitives*, his ſwelling *Spleen* keeps down.
So that, e're long, we may *Good Dayes* obtain,
But *Treble wo*! If we *Tranſgreſs* again.

* ♄ *is under the diſpoſition of* ♃, *and therefore the leſs maleſique.*

M.D.	W.D.	Saints Days &c.	☉ ☌ ☽ d. m.	♄	♃	♂	♀	☿	☽ ☊ Deg.	☽ Riſe & ſet.	Mutual Aſpects, &c.
1	f	Virgilius, B.	20 16	24	23	8	1	7	6 ♊	7 S. 8	Cloudy,
2	g	Bibiana, V.	21 18	24	23	8	3	8	18	☽ Riſ.	inclin'd
☉	A	1 Adv. Sund.	22 19	24	23	8	4	10	1 ♋	4 A. 25	to Rain,
4	b	Barbara, V.	23 20	24	23	8	5	11	13	5 29	☽ *cum* ♀.
5	c	Eanfleda, Qu.	24 21	24	22	8	6	12	25	6 41	☌ ☉ ♄.
6	d	Nicholas, B.	25 22	25	22	8	7	14	8 ♌	7 57	☽ ☌ ♀.
7	e	Ambr. B.D.	26 23	25	22	8	9	15	21	9 12	☽ *Perig.*
8	f	Co. U. V.	27 25	25	22	8	10	16	4 ♍	10 27	Snow and
9	g	Joachimus, M	28 26	25	22	7	11	17	17	11 44	cold Air
☉	A	Adv. Sund.	29 27	25	22	7	12	19	1 ♎	Mane.	Windy,
11	b	Damaſ. P. M.	♍ 29	25	22	7	13	20	15	1 3	fair,
12	c	Elfreda Virg.	1 30	25	22	7	14	21	29	2 24	with
13	d	Lucia, Virg.	2 31	25	21	7	16	22	14 ♏	3 46	☌ ☿ ♀.
14	e	Nicaſius, M.	3 33	26	21	6	17	22	28	5 9	ſome
15	f	Valerianus, M	4 34	26	21	6	18	23	13 ♐	6 28	Froſt.
16	g	Colmann. M.	5 35	26	21	6	19	24	28	7 39	☉ Ecl. inv.
☉	A	3 Adv. Sund.	6 37	26	21	6	20	24	13 ♍	☽ ſet.	☽ *cum* ☊.
18	b	Winebal. Ab.	7 38	26	21	5	21	24	27	5 A. 58	Cloudy,
19	c	Nemthius, M.	8 39	26	21	5	23	℞.	11 ♒	7 18	☿ *ſtat. ad* ℞
20	d	Ember-week	9 40	26	21	5	24	24	25	8 37	moiſt.
21	e	S. Thomas.	10 42	26	20	5	25	24	8 ♓	9 52	✶ ♄ ♀.
22	f	Ember-day.	11 43	26	20	4	26	24	21	11 5	☽ *Apog.*
23	g	Ember-day.	12 44	27	20	4	27	23	3 ♈	Mane.	Froſty
☉	A	4 Adv. Sund.	13 46	27	20	4	28	22	16	0 14	again.
25	b	Chriſt-Maſs.	14 47	27	20	3	29	21	27	1 22	Great
26	c	S. Steven.	15 48	27	20	3	✶	20	9 ♉	2 30	☌ ☿ ☿.
27	d	S. John Ev.	16 49	27	20	3	2	19	21	3 37	Winds and
28	e	S. Innocents.	17 51	27	20	2	3	17	3 ♊	4 43	☌ ☉ ☿.
29	f		18 53	27	19	2	4	16	14	5 42	☌ ☉ ☿.
30	g	Radulph. Ab.	19 54	27	19	1	5	15	27	6 34	Rain, &c.
☉	A	Silveſt. P. C.	20 55	27	19	1	6	13	9 ♋	7 16	☽ *cum* ♂.

December, 1693.

D	♑
1	14
6	14
11	14
16	14
21	13
26	13

- ● Full Moon, 2 day, about 6 Evening.
- ☾ Last Quarter, 10 day, at 10 Morning.
- ● New Moon, 17 day, at 1 Morning.
- ☽ First Quarter, 24 day, at 8 Morning.

Lunar Aspects.

English Account.	Roman Account.	☉	♄	♃	♂	♀	☿
1	11				✱	△	
2	12	☍	☍		4		
○	☽	6	12				☍
4	14			☌			20
5	15			18		☍	
6	16				☌	21	
7	17	△	△		0		
8	18	12	7				
9	19	□	□	✱			△
☉	☽	22	14	8	✱	△	0
11	21		✱	□	1	21	□
12	22	✱	18	13	□		9
13	23	6		△	13	□	✱
14	24			13	△	4	14
15	25		☌		14	✱	
16	26	☌	19			9	
☉	☽	12		☍			☌
18	28			14	☍		18
19	29				14	☌	
20	30		✱			21	
21	31	✱	2	△			
22	Jan. 94.	5	□	23			✱
23		□	10		△		5
☉		20	△	□	2		□
25	4		23	10	□	✱	13
26	5	△		✱	12	4	△
27	6	13		21	✱	□	19
28	7				23	23	
29	8			oc			
30	9	☍				△	
☉	☾	1		☌		18	☍

Observations.

Of BARBARA, *V. Martyr.*

On the 4th day of *Decemb.* the Romish Calendars make mention of S. *BARBARA*; She was the Daughter of *DIOSCORUS*, a great Man among the *Pagans*: But being her self turned CHRISTIAN, and refusing to sacrifice to IDOLS, was condemned by the Power of *MAXIMIAN*; first to be led Naked thorow the Streets, and afterwards to be BEHEADED. It is storyed that her Father petition'd for the (shame of) performing that barbarous Office; which being granted him, he did it on this day, *A. C.* 288.

Strange! and unnatural Petitioner! First to give Life, and then covet bloodily to destroy it.

Of SILVESTER, *Pope and Confessor.*

Upon the last day of *December*, is observed the Feast of S. *SILVESTER*. He was a *Roman* by Birth: A most Vertuous and Pious Man, and a great Champion for CHRISTIANITY. For which in time, he was advanced to the Honour of the PAPAL-CHAIR. He is said to have held the Popedom 23 Years, 10 Months, and 11 Days. At the end whereof, on this day, he ascended to Heaven by a Natural Death, *Anno Christi* 333.

If this Theme hap to be relished, I may possibly enlarge upon it in another Year, if God will.

This Notable Year of 1693. *concludes with* A LIGHT CHRISTMASS.

The GOVERNMENT of the MOON over the Body of Man, as she passeth the twelve *ZODIACAL CONSTELLATIONS.*

A DYSTICH on the Twelve Signs, and on their several Significations.

♈. ♉. ♊. ♋. ♌. ♍ ♎.
Head, Throat, Arms, Breſt, Heart, Belly, Reins do grett;
♏. ♐. ♑. ♒. ♓.
The Secrets, Thighs, Knees, Legs, and th' Active Feet.

The Characters of the Seven Planets.

♄ Saturn.	☉ The Sun.	☽ Luna.
♃ Jupiter.	♀ Venus.	☊ Dragons Head.
♂ Mars.	☿ Mercury.	☋ Dragons Tayl.

The Characters of the Five Aſpects.

☌ Conjunction. } ☍ Oppoſition. { △ Trine. / ☐ Quartile.
✶ Sextile. }

When I conſider the Heavens, the works of Thy Fingers, the Sun, Moon, and Stars which Thou haſt ordained; what is Man that Thou art mindful of him!

Something touching the Excellency *and* Utility *of* Astrology, *in the Room of a Prognostication for* 1693.

By JOHN GADBURY, *Student in* ASTROLOGY.

Quod felix faustumque sit.

IN the Year 1689. finding the Stars in a disturb'd Posture, I thought fit to turn the Current of my wonted Method of *Prædictions* (that I might not give discontent to any) and then presented the World with somewhat touching the *Honour and Antiquity of Westminster. Anno* 1690. I emitted the *Noble Hermes his Jatromathematicks in the English Tongue*, for the Assistance of such as are Astrologo-Medically inclin'd. And in 1691. I endeavoured to inform the World of a certain *Influence* in the Air to be observed in the *minor Planets Changing of their Signs*: which hath obtain'd so far on the minds of some Sober, Modest Students in Art, that they are *Proselited* so much to that my Enquiry, as to *Engage their promise* to improve (what they justly can) that *Principle of Art* by their future Observations and Experiments. And in the last Year, *viz.* 1692. I attempted *a Demonstration of the Lunar Influence in above* 500 *Observations, of its Raining at the New and Full Moon, or within the Compass of the Triduum*, at least. Since the Publishing whereof, I have had communication with sundry *Learned Observers by Letters*, whoaffirm the same Rarely failing Truth from their own Observations and Experience. And while I continue this *Annual Custom* (and till the Stars give hopes of more *favourable Influences*) I shall make it my Business to present the World (in the place of Predictions) with something that may be *worth* their *Three-penny Purchase*, and prove of some Practical use to them in taking off the Scales of *Ignorance* from the *Eyes* of the Modest and In-

genious *Enquirers*, which is the only *Barricado* againſt their Inſpection into *Starry Truths*.

My buſineſs therefore this Year, ſhall be to treat ſomewhat of the *Nature* and *Powers of the Stars*, in an humble, but juſt *Vindication of Aſtrology*. An Argument, that will, I hope, afford Satisfaction to *many*, and need hurt *none*. But for me to think to pleaſe *all*, that's impoſſible. The beſt Book in the World was never yet ſo happy. No! not the *Bible* it ſelf; ſince we find by Experience, that not only *Hereticks* and *Schiſmaticks*, but even alſo *Atheiſts*, do moſt conſtantly *ſwarm* among us. To begin then,

1. That *Inferiours* are influenc'd by *Superiours*, none are ſo Sceptical to deny. That the *Stars* and *Planets* are Superiour to all terrene *Beings*, all muſt acknowledge. That theſe *Stellary Bodies* are in a conſtant *Flux* or *Motion*, and alſo have different, nay, contrary *Motions* to each other, ſome *Direct*, others *Retrograde*; ſome ſwift, ſome ſlow; which diverſity of Moving in the *Seven Erraticals*, from thoſe of the *Fixed Stars* (called ſo by reaſon of their ſlow and certain Motion) ſeems to denote a ſpecial *Intention* of Providence in the various Government of us *Mortals*. For there is no other Reaſon to be render'd of the Planetary movements, or of their wandrings *Backward* and *Forward*, *Swifter* and *Slower*, ſometimes in *One* Sign of the *Zodiack*, other times in *Another*: Now, near the *Equinoxe*, ſoon after in the *Tropiques*: One while *Meridional*, another *Oriental*, *Occidental*, or *Septentrional*: Sometimes in *Conjunction*, other times in *Sextile*, *Quadrate*, *Trine*, or *Oppoſition* of each other; I ſay, there can ſcarce be given any other *Reaſon* of theſe their ſeveral Affects and Differences, but for their influencing of us Differently, who are the Inhabitants of this *Inferiour Globe* of Earth. For God never made any thing inſignificant, vain, or to no purpoſe.

2. If the Order, or Irregularity of Bodies below, were not properly referr'd, and aſſimilated to the beforeſaid *Motions* and *Diſpoſitions* of the *Planets* and *Stars* above us, they would ſeem to ſtand in need of a *Natural Cauſe* for their Production. For God in this Sublunar World, may

may most justly be supposed to influence all Things by the *Stars* as *Natural Causes*, &c. And how shall we come to understand those *Causes*, but by Observation and Experience?

If the *Solum* and *Cælum* do both agree in the making up *Homer's Golden Chain*, it is very obvious that the *Sympathies* and *Antipathies* of the *planets* and *Stars* above, with *persons* and *things* below, do certainly produce the true *Sorites* of Nature, that hold together (by *Links* as it were) all *Mundane Beings*. And we, by assiduous Experience, find those Persons who are *born* when the Stars are *Regular* and *Peaceable*, to be Naturally of *Peaceable* and *Regular Natures*; and on the contrary, *people* of *Unquiet* and *Restless Dispositions*, are brought forth, when the *Planets* are in *Quadrate*, *Opposition*, or at other *Enmity* or Differerence among themselves.

It is apparent to us, That the *Stars* are of a great *Altitude*, very *Powerful*, *Excellent* and *Pure*; and may therefore most reasonably be supposed to *Influence*, *Alter*, *Preserve*, *Increase* and *Destroy* all these *Lesser* and *Grosser* Terrene Compositions. For every *Agent* must be owned more Noble, Illustrious, and Powerful than the *Patient*. And all Philosophers allow the *Air* to be the Mediate Cause of all Things. It is only from Observation and Experience, that we come to know that *Mars* heats, *Saturn* chills, *Jupiter* preserves, *Venus* makes merry, *Mercury* witty, the *Moon* mutable, and the like. And it is injustice for us to shut our *Eyes* against manifest Truths.

3. Should this be doubted by any of the *Sons of Minerva*, which I conceive scarcely will, I would fain be satisfied, why there may not be, as well qualifications of *Excellency* and *Peculiarity* in the two *Luminaries*, and the *five* Erratick *Stars* of the μακρόκοσμος, or the Greater World as is known (from *Anatomy*) to be in the *Seven principal* parts of Man, who is the μικρόκοσμος, or Lesser World, *viz.* The *Heart*, *Brain*, *Liver*, *Spleen*, *Gall*, *Lungs*, and *Kidneys*. And then, if God hath planted such peculiar qualities, originally in those several *Parts* and *Bowels*, sufficient to operate upon the rest of the parts of *Humane Body*, inferiour to them:

Why ſhould we any way doubt or disbelieve that the ſeveral Bodies of the *Seven Planets* are capable of being veſted with the like Peculiar Natures and Qualities, by whoſe Energy they are enabled to *influence all the parts of* this Inferiour Globe?

Moſt certain it is, that all things are made for ſome peculiar Uſe or End. And, why thoſe glorious Creatures the *Stars* ſhould admit of, and obſerve ſuch various *Motions, Figures, Orders* and *Configurations*, as we ſee they daily do; no *other*, or *better Reaſon can be rendred*, than what our *Experience* doth, or can diſcover. Every thing was certainly made for what it is moſt fit to perform: and nothing in Nature can be preſumed of Power and Ability ſufficient to change or alter the properties or qualities of *Earthly beings*, as the *influence* of the *Stars*, who are by the wiſe Architecture of the unerring and immortal *Deity*, placed divers *Orbs* above us for that very end.

4. I deny not, but that *Terene Bodies* may, and do *affect* each other by the Emanation of *Atoms, Critical ſweat*, or *exhalations*, *&c.* But who is it can tell us, why ſuch *Atoms* ſhould ſometimes cauſe *Love*, other times produce *Hatred*, and at a third time an *equality* or evenneſs of *Temper* in Humane Bodies, not yielding to either Extreme? Or that they ſhould occaſion to ſome Men *ſickly Conſtitutions*; to others a *ſound* and vigorous Temper? To ſome again *Mirth*, and to others *Madneſs*? Who, I ſay, can give a juſt account of theſe things, not conſulting *Aſtrology*? Every individual Body, as it is Terrene, is either *Active* or *Mutable*: that is, it doth *Taſte, Smell, Act*, or is *paſſive, and acted upon*, or not; As Earth alone it is acted upon, and inactive in it ſelf, as *Adam* was in his firſt formation. If it be Soul-leſs, then is it moved or changed by ſomething Superiour to it, which ſerves as a *Soul*, or *Principle* of *Life*, to inform and govern. It is indeed the *Spirit* or *Breath* that is in it, which gives it *Motion, Augmentation, Viſion, Guſt*, and *Odour*, acting to theſe purpoſes in it by proper Organs, fitted for that excellent Work. And when that *Life* or *Spirit* is once withdrawn, the Body looks *pale* and *languid*, and loſeth both *Scent, Sight*, and *Taſte*, and is *Dead*. Bodies being

nought

nought, and were appointed by God and Nature for nothing else, but *Domicils* or Habitations for *Souls* or *Spirits* to dwell in; and are moved and acted by those *Divine Inmates* diversly, according to their different Organs, and Original Natures and Qualities.

Every Year affords us Instances or Examples of the *Increase* or *Decay* of *Bodies*, as the *Sun* makes his *access* to, and *recess* from us. And why may not the peculiarly qualified *Spirits* of the *other Stars*, *viz. Saturn*, *Jupiter*, *Mars*, *Venus*, *Mercury*, Operate upon, and alter the Bodies of *Men* and *Plants*, as well as *Herbs*? We find by Experience, that there is a *Ver perpetuum*, as the learned *Verulam* well observes; and something or other also is constantly *Dying* and *Decaying*. If it were the alone Province of the *Sun* to work these *Increases* and *Decays* of Nature, how comes it that some *Men* and *Vegetables Die*, when he hath most Power to *preserve Life*? And, on the contrary, *Others* to have greatest *Vigour*, and to abound most with *Heat* and *Moisture*, when as he hath the least *Energy* to support them? And, if the *Sun* alone did work all the various Alterations and Changes which happen in the *several* seasons of the year, without the assisting influence of the other *Planets*; how comes it to happen, that those *Seasons* are not always the same? For daily Experience proves unto us, That they greatly *differ* in one year from another: which could not be, if the *Sun* were the alone Cause of these Diversities. And, if the vigour of the *Sun* may be intended and remitted (and we plainly see it often is) it must be so, from some *Superiour Cause*. The Earth alone is too weak, and unable for such Performances. Why therefore may not the *Conjunctions*, and other *Aspects* of the other *Planets*, be supposed the proper Causes thereof? Experience acquaints us, that *Saturn* and *Mars* arising before the *Sun*, in the Months of *January*, *February*, *&c.* keep the Spring backward; and that the *Orientality* of *Jupiter*, *Venus*, *Mercury*, makes an *Early Spring*. What hinders then, that these Affections and Dispositions of the other Planets should not be owned and reputed as ordinary *Secondary Causes* of these diversities of *Seasons*, as co-operating with the *Sun*? God hath endowed the *Stars* with such Motions, Power and In-

fluence, to act on, and alter Terrene Bodies, &c. that they cannot but obey. And it is an irresistible Truth, That the *Cœlestial Clock-work* never moves contrary to Original Appointment.

5 To assume our former Argument about the Fabrick of Human Body: *What is the Brain?* Or unto what shall we assimilate it? A *close compacted body* it is, semblable to a *Jelly*, or coagulated *Flegm*; as Physicians observe; Yet, in this Member is implanted a curious, but invisible quality, whence proceeds all *Sensation* and *Motion*: The Nerves or Pulleys of the Body, being all *Knit*, or United in the *Brain*.

And what is the *Heart*? The noblest part in Man's Body; the Seat of Vitality; Esteemed to be the *Primum vivens*, and *ultimum moriens*; the first living, and last dying; The Shop of the noblest Spirits, &c. I ask, What is this illustrious Member? Only a meer *Triangular piece of Flesh*, of no excellent Attraction to common Vision? And yet we know it is of greater Quality and Dignity than all other Parts in the *Microcosme*; as is the *Sun* in the greater World, whence all the rest are nourished and invigorated, it being the Magazine or Store-house of *Vital power*; the very *Soul* or Seed of the Blood being planted *therein*, for the better conveniency of imparting it to all the rest of the *Bowels* or *Members*.

Had the God of Nature so pleased, he could have placed the Seminary Principle of Blood and Vital Power in the *Liver*, as well as in the *Heart*; But the Flesh is *Dull* and *Inactive*; and (as Sacred Writ testifieth) *profiteth nothing*. 'Tis the *Spirit* that does all; and is All in All. But then it had not been so *conveniently* Seated for the Distribution of *Vitality* to the rest of the Parts. Wherefore the *wise Creator* was pleased for the ennobling the Choicest piece of his Creation, Man, to make him a Model, or Epitomy of the Greater World, and accordingly placed the *Heart* in the *Center*, or midst of his Body; as the *Sun* is situate in the *Microcosme*. And now, as the *Heart* is assimilated to the *Sun*, so is the *Spleen* to *Saturn*; the *Liver* to *Jupiter*; the *Gall* to *Mars*; the *parts of delight* to *Venus*, the *Brain* to

the *Moon*; and *Intelligence* or Understanding to *Mercury*. Behold, to what God hath likened us! In *Wisdom* he hath made us in his *own* Image. In Form, He hath created us in Similitude to the Universe. Thus is Man a Map, or Epitomy of the Cœlestial Clock-work; and is not only likened unto it, but also moved and influenced by it.

6. Now, by indulging this Power and Office to the *Planets* and *Stars*, as they are in Friendship or Enmity with each other; The Changes in *Sublunars* comes to pass, according to their *Motions* and *Aspects*. And most certain it is, That the *Stars* alter our *Humours*; our Humours change our Minds; our Constitutions mutate our Judgments; our Judgments create in us divers *Appetites* and *Desires*; the which we too frequently most vainly indulge and follow; as if, in some sense constrained thereunto, according to that of the Poet, *Video meliora proboque deteriora sequor.*

The *Organs* of Humane Body are not *equal* in all Men: If they were, then would all men *Think* and *Act* alike. But, we find by Experience, That they differ in the *Melancholly* and *Cholleric*k; In the *Sapient* and *imprudent*; In the *Facetious* and *Froward*; In the *Ambitious* and *Humble*. And hence it comes to pass, that *differen* men have *divers* conceptions of Things, and appear unlike to each other in *Opinions*, *Judgments* and *Actions*. And what should hinder but that these Diversities may be attributed to the *Planets*? As where *Saturn* hath Dominion, *Melancholly* prevails. Where *Jupiter* Rules, the *Sanguine* Humour is predominant; Whence physically issues *Prudence*, *Justice*, *Evenness of Temper*. Where *Mars* is Rampant, *Cholter* Lords it over the rest; and the Man is *passionate*, *irefull*, *sudden* and *rash* in Actions. Where *Venus* happens to be Regnant, persons then born are merry, chearful and of obliging tempers and Humours. Where the *Sun* presides, *Ambition*, *Desire of rule*, and a *Soring Loftiness* bears away the Bell. Where *Mercury* hath Dominion, there *Ingenuity*, *Industry*, *quickness of Invention*, and the like, are chiefly *apparent*. And all men are apt to follow the Influence of the *predominant Planets* at their Birth, as is affirmed by the Noble *Bacon*.

And thus hath God endowed the *Stars* with Powers to

act upon us; but hath nevertheleſs, in his great *Wiſdom*, entruſted us with the *power* of *Acting*. He hath given to each Man a *Talent* to improve, leaving every one to *Traffick* with it as He thinks beſt; thereby putting us all in good hopes of obtaining the Bleſſing of an---*Habenti Dabitur*. So that be we born under what *Planet* ſoever, we may, if we pleaſe, *be Good*, and *do good things*. It is in our own Power to augment the good Influences of the *Stars*; and to leſſen, nay even contradict the ſeverity of their *Bad Effects*. And were it not ſo, all foreſight were *uſeleſs*, and the Wiſe man dies as the Fool.

Let men but obſerve and perform what they Promiſe and Vow to do in their *Baptiſm*, *viz.* To *renounce the World, the Fleſh, and the Devil*; and the *moſt malignant Stars* ſhall never be able to hurt them. We often lay the *Blame* of our Misfortunes upon the *Stars*, when it is we our *ſelves* that deſerve it. Our want of Obſervance of the Methods, or the Approaches of Miſchief, and not heeding of *reaſonable Cautions* (which all men have from the *Impulſe of Nature*, or their *Good Genius*) does commonly plunge us into Errors and Misfortunes. *Aſtra agunt*, *non cogunt*. The Stars do but *incline*, not *neceſſitate*. As *Harlots* are apt to entice and allure Men, but have not the Power to *enſnare us*, unleſs by yielding we *club* to the *Folly*. We may reaſonably allow an *Influence* in the *Stars*, ſith it is not *irreſiſtible*; and yet neither make them, or the *God of Stars*, to be the Authors of our Sinful *Actions*.

7. Nor need men be afraid of *Aſtrology*, as many vainly are: For the *Art* fairly and honeſtly conſider'd, is no ſuch terrifying *Bug-bear*, as ſome have thought. For tho' all *Aſtrologers* of all *Ages* of the World have had Experience of a *Stellary Influx* upon all Terrene Beings; yet ſuch hath been the Ambition of Man (and ſtill it is ſo, as ſet on thereunto by the Grand Enemy of every Good) that they have always been labouring after the Advancement of their own *private Fortunes* or *Honours*, tho' at the Coſt of the Publick; that they have neglected the Truth of Art, and ſuffer'd many impure Mixtures or Additions to the approved Rules of this Excellent Learning; by reaſon whereof it is rendred very *infirm* generally; in many things

directly *false*; and, therefore very *Rarely* to be reli'd on. And, possibly, it hath pleased God in his great Wisdom so to permit, that Men may not be *proud* and *presumptuous*, and come to forget their Creator.

For should *Astrology* prove always true, Men would then be inclin'd to set so great a *value* upon *Second Causes*, that they would soon neglect to pay their just *Tribute* to the *First*: Searching Humane Nature, being too apt to be *Atheistical*; and with the Psalmist's Fool, to speak with their *Tongues* what he only said in his Heart, *That there is no God.* We see at this Day the Art is so *uncertain*, or, at the least, uncertainly understood, that *Astrologers themselves do fall into many dangerous and unaccountable Errors*, which by their Skill, or Foresight (if they have any) they cannot escape or avoid: For, giving way to their sensual (and hard to be rul'd, because not minded) *Appetites*, they are liable to fall under the same Temptations with other Men, that know nothing at all of the *Stars*. Albeit, many of the Learnedest men of all Ages have given their *Suffrage* for *Astrology*, and wrote in its *praise*: And *Experience*, in many things, pleads very remarkably for it; as, were it proper for this Place, I could largely evince. It is therefore much more manifest, that there is an *Astrology* in the World; than that there is any *Expert*, or *Exact Astrologer*. *Day unto day, and Night unto night, teacheth the former*: but it is a most *difficult* Task to find out the *latter*.

Many Learned men have likewise *wrote against Astrology*, and as many of the *Swans* of *Minerva* have sung liberally in its Commendation. As the Reverend Dr. *Childrey* affirmed, were the *Art well Rectified*, it might easily be *Justified*. And here, for satisfaction of the *Lovers of Truth*, I will set down a few of the *Chiefest Objections* brought against this *Science*, and apply very plain *Answers* unto them, *viz.*

I. *Many men are slain in Battel at Once, that were born at divers times; as at* Canna, *&c. and in Conflicts at Sea.*

Resp. THis hath been the *Goliah Objection*, that all Antagonists cast in the Astrologer's Teeth. It is as Antient as *Tully*, as may be seen in his Book, *De Divi-*

nations. But to any that understand the *Sydereal Science*, it appears, not only *unjust*, but even *ridiculous*. For, there is no Necessity at all, that many slain in *Battel*, or at *Sea* together, should be *born* at *one and the same time*. A General *fate*, is comprehensive of particular *Destinies*; and the different times of *Birth*, are nothing valuable in this Case. The true and proper Question is, *Whether all those that have been slain together, were not born under violent Stars*, though perhaps in different Years and Months? If it could be proved from the *birth-figures* of any that Die violently, either in *Battel* or *otherwise*, That they thence had a promise of a *peaceable Exit*; That, indeed, would conclude *costs* and *damages against the Art of Astrology*. But this can never be made good; since *violent Deaths* are always effected by *violent Influences* (except before excepted) as is most evidently evinced from manifold Experience, against which, no wise Man will shut his Eyes.

Now Astrologers affirm, That in the *Genitures* of men, there may be *peaceable* or *violent Stars*: Some are said to be *peaceable* and friendly to Life; and some again are *turbulent* and *violent*: and that they are ever answered with suitable *Events*. In the *peaceable Geniture*, there follows not only a Tranquile and even *Life*, but a Quiet and Natural End thereof. In *violent Nativities*, the Life and Death also are commonly *violent* and *turbulent*. But here it must be observed, That every *violent Direction* (though in a violent Nativity) doth not always *Kill*, or put a *period* to the Natives Sand. Some men are often in danger of Death before they meet it face to face. Hence it is to be observed, that some Natives go to the Shades upon the Sun's occurse to *Saturn*, or to his *Interficient Beams* or *Terms*. Others Die upon the Sun's Directions to the Body, or *Ill Beams*, or *Terms* of *Mars*. Some again expire upon the Moon's meeting with the same Hostile, violent *promittors*. Others again happen to be saluted by the *King of Terrors*, upon *Transites*, *Eclipses*, *Revolutions*, *Profections* if they happen to conspire against the Native with *Climacterical Years*, or when the *Alchocodonean circle* is finished.

Some

Some then meet *Death* upon the Directions of their *Medium Cœli* to *Anæretical* Points or Significators under an ill *Alfridary*, &c. Others again meet their *fatal period* from the ill Directions, or Combuſtion of their *Horoſcope*, or his Lord. with ſundry other Cauſes, too large to repeat.

And all theſe Fatal Directions or Meetings, &c. may happen to ſeveral Perſons in *different Years* of their Life. We have it proverbially proved, That a *Lamb-Skin may go to the Market as well as a Sheep-skin*, (*i. e.*) A young Man may as certainly meet with Death. as a middle-aged, or an old Man. To ſome Natives, the *Interficient* Stroke comes to be given at 20 Years of Age; to others at 30, 40, 50 or 60 Years: And to divers again, the Arreſt from the Fatal Meſſenger may come at ſeveral Intermediate Years: And yet, They may all happen to be Slain or Shipwrack'd at once. Theſe things duly preponder'd, do not only anſwer, but demonſtratively invalidate the Objection.

Beſides, in common Reaſon, it is no more or greater a Wonder, for Perſons of different Births or Ages to go to the *Shades at Once*, than for thoſe of as different Ages to go to a Church, Market, Fair, or Play-houſe, on the ſame Day together. Generel Fates do rarely (if ever) contradict particular *Deſtinies*, as being compoſed of them, and augmented and enlarged by them. It would be worth an Enquiry of the Curious Aſtrologer, Whether each individual Perſon, that becomes a Sufferer under a General Calamity, have not his particular Fate at that time conſpiring therewith. For it is very rare, nay, ſcarce ever known; That all are ſlain in a *Battel*, or that all are Shipwrack'd, &c. Some are commonly left alive to tell the News. Some Perſons may have *Genitures* ſo vigorous, and powerful, that the Fate of a Land-Battel, or Naumachy, &c. ſhall not be able to overcome. Which, to me, is a far greater wonder, than that many men of different Age, ſhould be ſlain at one and the ſame time. I remember to have ſeen a Man, that eſcaped that General and Dreadful Butchery committed at *Tredaghin Ireland*, about

about the Year 1650. His Name was *Morrice*, and he kept a Tavern in *Channel-Row* in *Westminster* since the Happy Restauration of King *Charles* the II. And also to have seen another that escaped Death when the *Nasby* Frigat was Shipwrack'd in *Yarmouth* Road, wherein the Valiant Capt. *Owen Cox* lost his Life. There is *Fatum Belli*, and *pacis*, visible both at Land and Sea, which is either strengthened or opposed by the Fortunes of particular Persons.

II. *Of* Twins, *though born at the same time, are frequently unlike in* Person, Humour, Fortune, and End.

Resp. ALthough this Popular and *Noisy Objection* hath been often answered already by *Astrologers*, I shall say somewhat to it here. The *Objection* is nothing but *Petitio Principii*, A begging of the Question, as Logicians term it. For if it were possible for *Twins* to be born at one and the same time, and yet prove unlike in *Shape*, *Fortune*, *Humour*, *End*; it were an undeniable Argument of the *Fallibility* of *Astrology*. But in the Birth of the nearest *Twins*, there hath been observed more than a *Quarter of an Hours difference*: often half an Hour: nay, an Hour, yea, Half a Day, sometimes more than a whole Day, &c. So that *Twins* may be very unlike in several of the objected respects, by reason of the *Diversity of time*. Albeit, I had once the happiness to know two *Twin Ladies*, who were so nearly alike, that when I saw them asunder, I knew not *One* from the *Other*; But if they were *together*, there might then be discern'd some small sensible difference between them. They had one and the same *Horoscope*, (*viz.* A sign of long or direct Ascention) and were born very near to each other, *viz.* within 19 Minutes of time. But though their *Shapes* were very *Similar*, their *Fortunes* were not exactly equal; As in my *Collectio Genitarum*, Part 3. Printed more than 30 Years since, I have declared to the World.

The Learned *Earl of Mirandula* (as was well observed by Sir *C. Heydon*) thought the *Objection of Twins* not worthy to be urged against *Astrology*, considering the distance of

time that must necessarily happen between their births And every Learned Physician, nay, every Ingenious Midwife knows, that it is impossible for *Twins* to be born at *one and the same instant of time*. For, if such a thing could be, then would there be neither *Priority* or *posteriority*; neither an *Elder* or *Younger* of them; and so the very *Order* and *Intention of Nature* would be infringed, which ever admits of such differences.

Now, as for that Famous Scriptural Instance of *Jacob* and *Esau*, it is no impeachment at all to *Astrology*. For, (omitting the concerns of the *Birth-Right* and *Blessing*, which were rather *Miraculous* than any ordinary Effect of Nature, or of the Stars) there was but little diversity of Fortune between them, whatever there was of Person and Humour. Their *Riches* and *Possessions* were equally Great; and *Edom* sounds as loud in the *Mundane Chronicle*, as *Israel*. For their *Wives* and *Concubines* (as is truly observed by the forsaid worthy Knight) they were in Number *equal*. Nor were they unequal in the Number of their *Children*. For, if *Jacob* was the Father of XII *Patriarchs*: *Esau* was the *Progenitor* of as *many Dukes*.

But for their *Natures, Tempers, &c.* they were (indeed) *very different*, as the Sacred Volume Records. *Jacob* had a *soft Touch*, and a *smooth Voice*, and was very *meek* and *humble* of mind. His Name, *Jagnakob*, implied a *Supplanter*. But *Esau* was *Rough* and *Hairy*, *Lordly Spirited*, *Generous*, *Noble*, and *nothing Distrustful*; as appear'd by his love to Hunting, and in giving his younger *Brother* an opportunity to *Supplant him*; and, after that, in refusing to take the *Present* which *Jacob* offer'd him, by way of *pacification*. And it also was further *evident*, in his Generous remitting his Brother's *Trespass* against him; and that so freely and fully, that at their meeting, instead of Revenge, he kindly and passionately embraced, and wept over him.

And these differences being *Natural*, they may well accord with the *principles* of *Astrology*. As for instance (I hope we may without prejudice to the Sacred Leaves) suppose their different *Births* to be under the Signs of Short or Obique Ascention, as Astrologers speak: And that *Esau*, the

the Rough and Hairy Person, was born under *Aquarius* or *Aries*; And that *Jacob*, the soft and smooth Man, first drew his Breath under *Pisces* or *Taurus*; which Signs arise in the *Horoscope* suddenly after the Former. I say, such a *difference* will *solve* the *difficulty*, and confirm the Truth of *Astrology*, as agreeing to their different Humours, Hands and Voices, even in a Natural way of Judicature: and yet no ways abate of the Miracle, which God designed to effect by these *Wonderful Births*. Howbeit, since the Diving Volume, as to this matter is *silent*, and that *History* gives us no secure Warrant for the certainty of this Presumption; I shall not labour to defend it for any other than a Probable Astrological *Conjecture*; but rest satisfied in my finding that their *Fortunes*. *Honours*, *Wives*, and *Children*, do fairly confirm the *Doctrine* of *Twins*, which was the Objection I had to answer.

III. *Astrology is either Untrue, or if true, it is Introductory of the Doctrine of Destiny, or Fatal Necessity.*

Resp. AS the Learned *Democritus* Junior said, *Ars vera est, sed pauci Artifices reperiuntur*, The Science of it self is *true*, but not *truly understood* by many that pretend to Practise it; But that is the Fault of the *Men*, and not of the *Art*; for we know there are *ill Men* in all *Societies*, who are a Blemish and Stain to the Rest, and often bring Scandal upon their Profession. And, the more excellent and worthy any thing is, the more *mischief* it is capable of *effecting*, if applied to an ill Purpose. But in all Countries there are good Laws made and provided for restraining of *Abuses* therein, as in all other *Mysteries*,

If *Wine makes men drunk*, we must not accuse or blame the *Grape*, but the inordinate and *Ebrious Appetite* of the Drunkard. And, as to its being supposed able, or capable to introduce *Fatal Necessity*, which may make men careless of a Future Life, &c. I conceive there is no danger thereof at all, if it be Honestly Studied. For the true *Christian Astrologer*, or he that is thorowly acquainted with the *Philosophy of the Stars*, will be so far from

from allowing the *Doctrine of Destiny* any share in his serious Thoughts, that he will thereby be taught to *admire God*, who first endowed those Glorious Stars with Influence, and ranged them in that exact Order and Distance over us, in the which we behold them. The serious consideration whereof will be so far from introducing *Stoicism*, that it will make men the more worthy and zealous *Christians*. 'Tis an Outside knowledge only, or vain Philosophy that puffeth up, and makes men *proud* and *atheistical*. True knowledge makes men *humble*, by plainly declaring to them the Incertainty of all things here below; and brings us to a just acquaintance with that happy *State* of Perfection and Blessedness, which is no where to be found but in Heaven, the Glorious Seat of God, and Habitation of the *Holy Angels*. And thence it was that the great *Ptolemy* in the beginning of his *Almagest* most divinely exclaimed-- *Hunc unam Scientiam esse viam, ac semitam ad sciendum Deum altissimum.* This one Science is the only Way and Path that leads to the Knowledge of the most High God. It cannot therefore be either unsafe in it self, or Introductory to the belief of a Fatal Necessity.

There are sundry other Objections or Arguments brought against this *Science*: But these Three being not only the most remarkable, but also the most frequently *Trump'd up*, or urg'd against Astrologers, I forbear to mention any more, at least in this Place.

God preserve the Antiently Honourable Monarchy of England, *and therewith the present King's and Queen's most Excellent Majesties; our most Gracious Queen Dowager; their Royal Highnesses the Princess and Prince of* Denmark, *and all the rest of the Glorious Branches of the Royal Family. Bless all the Lords, and other the Honourable Members of His Majesty's most Honourable Privy Council; the Nobility, Gentry Clergy and Commonalty of this Realm: And bless us All (if it be his blessed Will) with Peace, Plenty, Health and Unity, this year and ever.* Amen.

From his House near *Westminster-Abby*, October the 5th 1692.

John Gadbury.

ADVERTISEMENTS.

THe Ephemerides of the Planets Motions, Aſpects, & Eclipſes of the Luminaries for XXI Years, commencing *Anno* 1702. mention'd in my laſt Years Book, now Finiſhed. And when the Times are a little Favourable, and Paper of a reaſonable Price, it ſhall be committed to the Preſs. It is Adorn'd with Types of all the poſſible Eclipſes; and with Figures of the Sun's Vernal Ingreſſes; Alſo with the Calculations of two famous Conjunctions of *Saturn* and *Jupiter*, with ſome Aſtrological Conjectures thereon. All faithfully Supputated from the *Priſian* Tables, eſteemed by ſome good Aſtronomers, as exact and veritable as any this latter Age hath yet produced. The work will ſpeak for it ſelf, when publiſhed.

Mr. *Edmond Cook*, formerly of *Waltham Abby*, now of *Tottenham-High-croſs*, in *Eſſex*, having (by God's Bleſſing on his Endeavours) Cured many of the *Scrophula* or *Evil*, when given over by others; continues his Practice thereof for the benefit of ſuch as are miſerably Afflicted with the ſaid Diſeaſe, at his Houſe at *Tottenham-High-Croſs* aforeſaid.

A *Doctor* of *Phyſick*, eminent for the Cure of all Sorts of *Venereal* Perſons, ſtill lives in *Great-Knight-rider-ſtreet*, near *Doctors Commons*; of whom, any Perſon may have Advice, and a Perfect Cure, if their *Diſeaſe* be of the longeſt Date, and with the worſt of Symptoms. His Houſe is known by the *Blew-Ball* over the Door.

The Aſtrological Seaman, ſo often by me mentioned, together with a Diary of the Weather for XXI Years, moſt exactly obſerved in *London*. It will be made Publick ſpeedily.

The laſt Will and Teſtament of *Baſilius Valentinus*, with his Twelve Keys to the *Philoſopher's Stone*: Alſo Two Treatiſes; the Firſt, his *Manual Operations*; the Second, *of Things Natural and Supernatural*. Printed for *Edw. Brewſter* at the *Crane* in St. *Paul's Church-Yard*.